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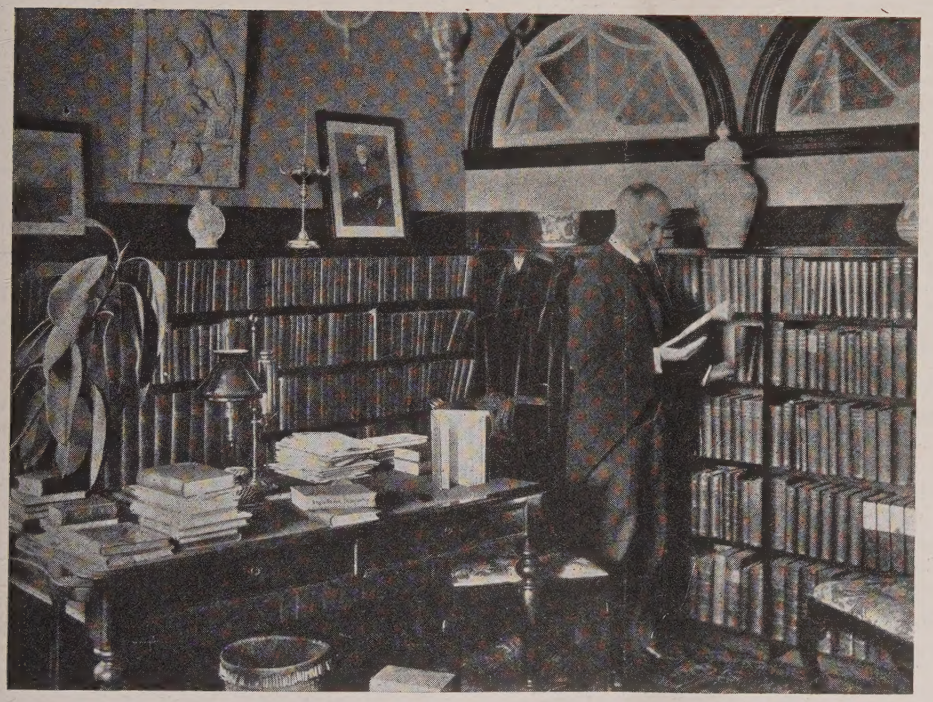

BORDEN

PARKER

BOWNE

1847-1910

The Father of American Personalism whose theological sons have met again at his beloved Boston University for a Conference on Preaching

OCTOBER 9, 1946

FOR THIS WEEK'S THINKING

THE MEANING OF CHRISTIAN FAITH IN MY COMMUNITY, discussed in two essays written by this year's Parshad Scholarship winners.

PUTTING THE TRUST IN TRUSTEE, by Edmond H. Babbitt, superintendent of the Grand Rapids District of the Michigan Conference.

DOING WHAT COMES NATURALLY, by the Rev. Dr. H. Hughes Wagner, minister of Trinity Methodist Church in Springfield, Mass.

PLUS EXTRACTS FROM ADDRESSES DELIVERED AT BOSTON UNIVERSITY SCHOOL OF THEOLOGY'S CONFERENCE ON PREACHING, BOOK REVIEWS, RELIGION IN ART, EDITORIALS, NEWS OF THE RELIGIOUS WORLD, and COMMENTS FROM OUR READERS.

READERS WRITE

Evangelicals Not Parochial

One of your subscribers has sent on to us here at Park Street Church a clipping taken from the ZIONS HERALD of Sept. 11, 1946. In this clipping I find many unfortunate inaccuracies which I hasten to correct.

You speak of the Christian School in Boston under the heading of the "parochial issue." We entirely agree with the stand that you take against parochial schools as such, but please understand what a parochial school means. A parochial school is one under the charge of a church or denomination and covering a particular circumscribed area. Whoever passed on information to you concerning the Christian School in Boston failed to mention that our school is under the authority of no church and is intended for all evangelical Christians regardless of denomination.

It is completely democratic in its government in the sense that it is run by an association composed of the parents of the pupils and all other interested Christians who can sign a statement of faith and who pay the annual membership fee. It is strictly interdenominational in character. I, the president of the corporation, am a Presbyterian; others on the board are Baptists, Swedish Congregationalists, Orthodox Presbyterians, and many other similar groups. The principal of the school, Mr. Peck, is a Baptist.

It would be far more accurate to describe this school as a private school differing from other private schools only in that all the faculty are born-again Christians and will teach scientific and other subjects from the standpoint of those who believe the Bible, and that there will be an additional course on the Bible itself. In all other respects our curriculum parallels that of the other high schools in Boston.

GLEASON L. ARCHER, JR.,
Boston, Mass.

Corrects Dr. Stidger

In looking through the Sept. 24th issue of ZIONS HERALD, I came to Dr. Stidger's "Getting a Kick out of Life." The kick is there o. k., but it seems he has been misinformed on present conditions in India. The innumerable hospitals mentioned in mission circles totaled in 1941, 244 central with 44 branch hospitals. There were some 641 separate dispensaries, and of these The Methodist Church certainly has no great number to boast of.

With some 20,000 people to each qualified medical practitioner in India, there is still much need of medical missionaries.

W. W. Reid's article on the opposite page is more to the point.

Since 1932 or 1933, we have had to earn our own salaries as medical missionaries in India. Thus it may be that I am somewhat on the grouch, with the difficulty there is in getting our mission board to help us with adequate buildings, etc.

HUGH H. LINN,
All India Missions Tablet Industry,
Urbana, Ill.

Methodist Library

Enclosed is check for subscription to ZIONS HERALD for the reading room at St. John's Church. This is in connection with an experiment we are making. We have set apart a room in the church where members and friends may find the literature and periodicals of The Methodist Church.

We feel that those who read the church papers in the reading room will find them so interesting and stimulating that they will want to become subscribers. We are also adding books of special interest such as those recently recommended by Bishop Hartman on stewardship.

Should we not show as much interest in the matter of religious literature as does the Christian Science Church, which so wisely provides places that are convenient and conducive to reading and study?

(Rev.) EDSON WATERHOUSE,
St. John's Methodist Church,
Watertown, Mass.

Get Tough with Whom

I have just heard a high official of the State Department define American foreign policy to a small group of acquaintances interested in international cooperation.

He insists that State Dept. chiefs feel there has been no change in American foreign policy in recent years. Why then does the whole Roosevelt family and Henry A. Wallace disagree, he was questioned.

On the basis of alleged secret letters from Roosevelt to Stalin pointing out that the Lend-Lease account was a little one-sided, he confided, the State Department feels the "get-tough-with-Russia" policy was an F. D. R. invention, and didn't begin with Truman and Byrnes. He offered no explanation why such important correspondence wa secret!

"Russia is exploiting the discontent o Arabs"— but no explanation of why w not exploiting the situation in behalf of dom for all colonial peoples (a policy F stood for!) instead of giving tacit su to the colonial cruelties of the British French Empires!

"Russia is a tight dictatorship"— bu word of disfavor for the tight dictator of King George in Greece and Chiang Shek in China!

"State Department representatives fi difficult to work with Russian diploma completely forgetful of the fact that the accurate reporters on the Russian scene like Joseph E. Davies!) found nothing c kind!

When the question period developed obvious dissatisfactions with the State line, the speaker sought refuge in the re of some dispatches from Russia. As the ing developed the old cliches of mystery intrigue and distrust, I wondered if he possibly be reading from the Hearst

Concluding triumphantly, he annou that he was reading dispatches from Neil Brown to Daniel Webster, written a century ago! Proving, I guess, that the excuse the State Dept. can find for its ent activities and inactivities are the repo its mission to Russia 100 years ago!

This is the "policy" that has trimphed the memory of Roosevelt! This is the that has temporarily bested Wallace!

God save the Republic!

HAROLD PUTN
Needham,

Decries "Snappy" Era

In your crusading spirit, may we ca another item for airing? One reads speakers will be "brief." And for most s ers that is a warning, for so many ra on, saying less and less as they go. Wh ask one speaker with a message to hav time that the "briefs" would consume, hear something worthwile.

But anent this briefness. We hear "ma snappy." "Cut it short" pipes up an "Why all the talk?" And so it runs. Pro makers are run ragged with these e word users. And when it comes to the (master of ceremonies), what a plight in with that "five minutes for Mr. J who putters on for any length.

But there is something else more se We are cutting down too much. W "briefing" our giving, our prayers an ongoing work. We have "briefed" ou summer Sunday school sessions; the week service is gasping for a few m attention, and the class meeting is a do

Now there is no room for long winde But a message of salvation is important not. Why clip its wings to a feather? M we are all adither over a teapot tempest we do get tempestuous when we see t order to get a response we have to emp "briefness" for hearers, and allowanc others to appear on the program — a s reverse.

(Rev.) WALLACE E. HA
Methodist Church, East Templeton,

Preaching Conference

NOTE:

Boston University School of Theol- npletes another great preaching con- We are happy to present a few from the addresses which were de- We are sorry that all of the speakers send us advance copies of their re- that they could have been included issue. ZIONS HERALD congratulates Walter G. Muelder, Dr. William L. and Dr. Earl H. Furgeson who ar- this year's program. It has been true great tradition of Boston University's Conference on Preaching and an- eat prophetic hour has been recorded istory of American Methodism's old- logical institution.

e Preach—But Why?

Dr. Harold W. Ruopp

Dr. Ruopp is minister of The Central Church of Chicago and a former professor at Boston University School of Theology

preacher sooner or later must ask the question: What is it that I hope nd want to do, when I preach? Just s the function of preaching? For ng, as indeed all religion, must be de- functional terms; in what it does to, human life. So many sermons "miss cause the preacher himself does not here he is going before he starts out. ets to the Promised Land, it is so y devious Red Sea routes and many orty years later.

primary function of Christian preach- m convinced, is to help people master make them equal to the business of and not only equal, but "more than ors." Ultimately, there are only two of people in the world: those who life, and those who are mastered by

we are witnessing over and over these difficult times is the tragedy ple who do not have the inner re- to help them live greatly in the face ic experiences in a social order which rapidly changing. That observation all the more significant when we er that vast numbers of these people ng been in contact with the Christian the very institution which ought to reservoir of spiritual power and in-

ple are to master life, then they will be taught to face up with it in four nt ways.

of all, *realistically*. This means, for ng, seeing life whole, recognizing

Meaning of Christian Faith in My Community

Presentation by Alfred H. Avery, Malden, Mass. (extreme left), of four-year college scholarship awards, valued at $1,600 each, to national winners in the 1946 Parshad Scholarship contest, Charlene Schick of Duncan, Okla., and Rhodes Thompson, Jr., of Paris, Ky., at a dinner given in their honor at North Shore Baptist Church, Chicago, September 17th. Pictured at right is Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement and director of young people's work of the International Council of Religious Education.

CHARLENE SCHICK

In Duncan, Oklahoma, a small city with the population of 12,000, there are thirty-one churches. In some ways one might say that our community is overchurched in that most of these churches are of different communions. Yet in another way of looking at it, this is evidence that Christianity is making progress since there is a greater opportunity for developing Christian leaders in the smaller churches, as well as for achieving cooperation among the congregation.

Another evidence that Christianity is making progress in our community is the fact that there is a well organized and forceful ministerial alliance that cooperates in those projects that serve to enrich the spiritual life of Duncan's citizens.

The alliance sponsors community worship services on Thanksgiving and during Holy Week. They have also held special services on V-E Day and V-J Day. They do together what they cannot do alone.

The alliance serves the school through the presentation of chapel programs. These are in addition to the regular assembly programs presented by the students. Each year the alliance plans a course in religious education for the high school, to be taught by the different ministers.

In the individual churches the missionary financial reports indicate the missionary spirit manifested by our people. The reports of this past year are:

First Baptist Church	membership	2,126	$18,530.17
First Christian Church	membership	631	6,266.84
First Methodist Church	membership	11,000	10,000.00

A fourth evidence that Christianity has had its effect on our community life is the eagerness of our citizenry to put over worth-while civic drives. For instance, such drives as Sister Kenny, Cancer, Old Clothes, Infantile Paralysis or Bond, the citizens always exceed their goal by a large margin. They take pride in advancing all community projects of this kind regardless of time and effort involved.

Christianity even affects the sportsmanship of our community. Each year the Christian Church, with which I am affiliated, has a school wide kick-off banquet for the boys just before their first game. Our minister, as well as the other ministers, seems to believe that clean athletics help to mold Christian character. Quite frequently our minister will be found on the field at the time of practice, watching and encouraging the boys, and on occasions I've even known our minister to hold church services early in order that our church people might be at the games supporting the boys.

Duncan had the State Champion football team last year and I think much of the success was due to the cooperation of our townspeople and the interest of our churches: however, knowing some of the boys, I'm sure that the Christianity in their lives entered into their successive winnings. The hard work of the boys and the ability of the coaches usually are given credit for such successes, but in our case, I think there was another factor. Before every game the boys

either prayed individually or in a group. Many times during the game while in the huddle, they were inspired to repeat their desires that they might play with only the best sportmanship.

Another evidence was the quiet way the citizens of Duncan greeted the dawn of a New Year. Our local paper pointed out on New Year's day that this was the nation's wildest celebration since the roaring 20's, but in Duncan only one arrest was made for drunkeness and the city generally had its quietest celebration in years. The Christian influence of our churches is seen in the fact that the celebration in our city was so noticeably quiet that it attracted local newspaper comment.

Another evidence of the influence of Christianity in Duncan is the way in which different groups cooperate each year for community betterment. Let me illustrate with a few examples:

The Christian, Presbyterian, and Methodist churches combine for evening worship on the Methodist church lawn during the summer. These services are widely attended and better cooperation among the congregations is achieved. The young people of these churches also assemble for fellowship and then go as a body to the union services and compose an all-youth choir. These youth meetings are held in turn by different churches.

We have recently organized a Duncan Youth Council in cooperation with the United Christian Youth Movement. We seem to be making progress and expect to accomplish much more after a visit from Miss Faith Nansen, UCYM field worker, who will visit our council in February. We have extended our Youth Week observance to the week of Miss Nansen's visit enabling us to use her as our chief attraction. We are planning several fellowship activities.

Even the race question is being faced frankly by the churches and the Christian youth of our community. In the American history and American literature classes we have an entire unit on the Negro. This has not only been informative but has made the students aware of their prejudices and has encouraged them to have racial tolerance. The interest of our Christian youth has been so aroused that groups have visited the colored high school and churches and have talked with their principal and ministers.

For the past year and a half we have been having "Hymnspiration," a monthly community hymn singing for the youth at different churches. One of our most interesting programs was presented by our colored people. These Sunday evening services have done much to foster cooperation. They are held following the evening service.

Last summer we had a three-day Youth Crusade. Three boys from different churches gave the messages, and others contributed with special numbers, prayers and service as elders. The crusade was well attended and its benefits were far reaching.

Many of the youth in our high school are conscious of the necessity for Christianity in the development of well-balanced personalities. People have commented on the fact that the leaders among the youth in our community and in Duncan High School are also leaders in their church. The teachers who are chosen by our school officials have a pronounced influence on the students, and the teachers themselves for the most part, are active members of some church.

The school cooperates with the churches by not scheduling any activities on Wednesday night or at any time during Holy Week. In Junior High School, Sunday School and Church worship is stimulated by competition for the church attendance banner.

In considering the influence of the Christian faith on individuals, there are many things that could be mentioned. First, I am sure it gives me purpose in life. Christianity is my moral stabilizer and inspires me to do the better things. It improves my everyday living and attitudes toward the many problems facing me. Christianity aids me in the development of personality, for it encourages only the desirable characteristics. These convictions are held by many young people and I feel I am expressing their opinion as well as my own.

The Christian churches, through their activities, feel their responsibility to improve the individual citizen. The main deterrent to Christianity is that men haven't been able to attain the flaming conception of Christ's faith in man, but both the good and evil in it; never the evil obscure the good, nor the go evil. It means, too, accepting the fa this is a law-abiding world, however some of its man-made aspects may be. are profound spiritual and moral laws cannot be broken except to one's owr and what is even more tragic, to the l society itself.

In the second place, we are to help face life *courageously*. Which means th age which will enable them to face va whatever may be their individual lot Which means, too, the courage to fac do something about, the injustices and ties of the order in which we live.

In the third place, *radiantly*. Radiar been lost, even among those who are Christian church, because in the lives numbers of men and women a sense nificance has been lost. It will be r exactly in proportion as a sense of cance is restored—the deep-seated con that our lives have meaning—that they for something and someone.

Finally, people must be helped t life—and live it—*redemptively*. No or be able to face life redemptively, ho unless he comes to believe with all hi and mind that he *belongs* to a u which is itself meaningful—one whose est nature has been articulated in dramatized on, a Cross outside Jeru More than that, no man will face l demptively unless and until he commit self—all of him there is—to that wl eternally good, eternally worthful—in to God himself. "The meanest perso is living for a great cause is greater than the most cultured person who is in terms of himself."

We Preach—But What

The Rev
Edmund Hei
minister
Universit
Methodist C
Austin, Te

Speaking on the subject, "We Pr But What?", Dr. Heinsohn pointed o in the midst of those things that are shaken, our preaching will have to those truths that can not be shaken, th preaching will have to deal with cert solutes that stand above life's rela Whether we like it or not, we are all worthy or unworthy brothers of our man; whether we like it or not, man child of God has supreme worth whether we like it or not, Jesus Christ realm of persons is supreme. The ab that our preaching today should urge absolutes of the fatherhood of Go brotherhood of man, the worth of ma the lordship of Jesus Christ.

there is a growing consciousness. There is much to be done, but all things are possible through God. It is my growing conviction that Christ has the answer to all of my personal problems and to all the great problems that face our world today including permanent peace, economic stability and interracial understanding. Through Christ, Christian youth can cooperate to improve the world.

In the evidences cited I have shown the various ways in which the Christian faith is being expressed and felt in our city.

RHODES THOMPSON

It is a difficult task for any one to define the meaning of the Christian faith in his community. Especially is this true in a community where the Christian influence has been present through many generations. Like many other blessings, such as liberty, the Christian faith has become such an ever-present blessing and influence, that we are prone to take it for granted. Since we have not known our community when Christian principles were not a vital part of it, we are hardly in a position to fully appreciate their real influence and meaning to the community. Perhaps if we were threatened with the loss of the Christian faith or with the freedom to practice it, we would be able to more nearly evaluate its real meaning in our lives and in the life of the community.

As I look at my community, I see that the Christian faith exerts two types of influence among its people. First, there is a conscious influence, and, secondly, there is a subconscious influence. Let me describe these influences briefly.

The conscious influence which the Christian faith exerts in my community is that which is made evident by those righteous people who openly proclaim allegiance to Christ as their Lord, and whose everyday lives are guided and directed by His principles. To these the Christian faith means a way of life — the only way of life. They are ever-conscious of God's presence in their homes, their business, and in their social life. Outward pretense is replaced by inward devotion to Christ. To these the Christian faith means strength for daily living, courage in times of trouble, comfort during sorrow and rest in times of weariness. It means an ever-present help and joy in meeting the experiences of life. And thus the deepest meaning of Christianity is reflected in the lives of these righteous people and is consciously felt in my community. The stability of the community depends very largely upon these persons who remain calm in time of calamity, steady in the time of uncertainty and true in the face of evil. They are ever-conscious of the deepest meaning of the Christian faith.

On the other hand there is the subconscious influence of Christianity in my community. This is the influence that is felt because Christian principles of righteousness, fair-dealing, honesty, truthfulness, helpfulness, and purity have been planted deep in the subconscious life of the community. They have become the standards of decency and good citizenship and are recognized as desirable even by those who make no Christian profession. Hardly any person, whether he be an outright non-christian or a would-be follower of Christ who has drifted away from His way of life, would want to live in a community where the influence of Christ and His church did not exist. In all of the communities of our land, to a certain degree, some of the principles of Christ are woven into the fabric of community life. So those characteristics which make my community worth living in and which have meaning for all of its inhabitants are the products of the Christian faith — a faith which expresses itself not only in the lives of those who consciously are trying to live the Christian faith, but also in the deeply embedded principles of decency that are in the subconscious life of the community.

Our practice of bringing the sins and crimes of a community before the public eye keeps us from recognizing the larger amount of good that exists in the community. For instance, the newspapers tell of broken homes and rising divorce rates, yet nothing is said about the far larger number of happy homes that are founded on Christian ideals, and are the basis of community life. Drinking is on the increase and drunkeness is at the root of many crimes, yet the sobriety and temperance of the major portion of the people of my community are overlooked. Sex irregularity is practiced in all communities yet the Christ-

(Continued on page 968)

Christian Stewardship In Industrial Relations

Kermit Eby

Mr. Eby is director of Education and Research for the C.I.O.

ne time ago a newspaper reporter asked explain the pressure on the labor lead- America. Their question assumed Mr. ay and others could turn on or off the nds of the American workers at will. an assumption is not accurate. The ers of America do not live in vacuums. are conditioned by their historical en- ment.

most significant aspect in this condition experience of war time and post-war mployment. Stated as simply as I know the American worker will never again the business cycle as an act of God. is the great revolutionary dynamic of ventieth century. It is recognized by all know the labor movement. It was given and half-hearted recognition by the an administration in the so-called Full oyment Bill. It is the phenomenon make Russia such a disturbing fact in events.

survival of American capitalism is dent upon its understanding of this phe- non. Those who are responsible for its ons must recognize it. Otherwise they o down. It seems to me that American lists as students of industrial relations d understand this fact, should work with nions who are their real partners in the enance of free enterprise. We argue that rdship in industrial relations demand a volume of production and a low vol- of profit, minimum wages high enough what this great industrial giant of ours able of producing.

h cooperation it seems to me could go way in preventing depression, mass ployment and perhaps, revolution.

the first tasks of the Christian steward dustrial relations is to re-think the eco- scene. In his re-thinking he has to t his ideas outside of his own industry. s to think of his country and the world. all, about a year ago, I had the pleasure ending a week end with two top in- lists. They were vigorous men, power- en, men who were used to having their way and men who understood their ries and its problems. But when we to discuss the relations of their in- to the world they lacked understand- ater as I reflected on the experience gined how a historian might have felt

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EMORY STEVENS BUCKE, Editor
HOWARD N. ATWOOD, JR., Publishing Agent

Special Contributors

CHARLES D. BRODHEAD
H. ELLIOTT CHAFEE
CHARLES M. MCCONNELL
RAYMOND H. HUSE
WALTER L. NATHAN
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

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VOLUME CXXIV BOSTON, OCTOBER 9, 1946 NUMBER 41

Seventh Week in Kingdomtide

See THE BOOK OF WORSHIP and THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

I Peter 1:3-9; Luke 17:11-19.

The first lesson expresses the complete satisfaction which can be derived from an assurance that life can be beautiful. The expressions are full of enthusiastic adjectives. "In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of faith, more precious than gold which though perishable is tested by fire, may redound to the praise and glory and honor at the revelation of Jesus Christ." Viewed in a realistic sense, this assurance becomes not a far away "pie in the sky" discussion, but rather it is a practical understanding of how immediate are the results of faith. "Without having seen him you love him and rejoice with unutterable and exalted joy. *As the outcome of your faith you obtain the salvation of your souls.*"

The second lesson is a familiar story. Nine of the ten people who were helped by Jesus did not say "thank you." One man came back to express his gratitute. The admonition of Jesus was to the effect that because his thanks had been expressed his faith had been given demonstration.

Most of us have been in similar situations. A great thing happens to us and we fail to get its full value because of failure to demonstrate our gratitude. We make all sorts of excuses for not expressing our thanks: we say that we cannot say what we feel; or we are too grateful for words. But gratitude is an tegral part of faith. Gratitude must be demonstra

The New Conscription Proposal

Last week the War Department submitted its r proposal for peacetime military conscription. It i slightly different proposal than had previously b discussed by Congressman May and the other mili istic propagandists who have been working so harc turn our democracy into a military dictatorship.

The new proposal would conscript mentally a physically fit men for six months of intensive tra ing instead of twelve months. At the end of the si months the trainees could choose any one of n possibilities: to continue intensive training or sel any one of eight alternative programs of traini To remove further suspicion, the new proposal is t these men would serve under a "specially drawn Co of Conduct" instead of the Articles of War.

In spite of the fact that the Army and Navy h more volunteers than they ever anticipated, a cert powerful faction in the nation insists that we m have conscription. These militarists know that keep political power they must have an expandi conception of conscription. These militarists kn that an overwhelming majority of Americans do want peacetime conscription and they are waging glamourous campaign to win public favor.

Churchmen know that there is no possibility democracy in a militaristic nation. Churchmen kn that no matter how labels may be changed, militari and all of its evil implications will triumph if we e give assent to any plan of compulsory peacetime c scription.

Not only must we overcome this postwar fever antiquated militarism, but we must also be alert unscrupulous manufacturers whose war profits now making foul news in the daily press. Of cou there are a lot of people who want to be able to g selfish ends under the guise of patriotism. But crusade is to build a kingdom where there shall freedom, peace on earth, and an abundant life for of God's children.

Nuremberg Was Significant

The long trial of the Nazi war criminals is at end and sentences have been passed. The acquitta von Papen came as a surprise and has given rise some mutterings about his close relation to the P as a factor which influenced the decision. As it lo now, such a rumor is completely unfounded and i well for all of us to remember that the Internatic

ry Tribunal at Nuremberg conducted the trials ndered its decisions on two basic considera- (1) that as an international court it was em- ed to judge only international crimes executed essive warfare; (2) that the three persons ac- d (von Papen, Schacht, and Fritzsche) did not pate in active international military crime.

nestic courts can try the three men, however, to nine whether or not they should be punished. *New York Times* wisely points out that this act ts the establishment of legal precedent for out- ntervention in the domestic affairs of other na- Surely this is good security.

ch as most of us would like to have Franco uted, for example, we must encourage that ution to be carried out by the Spanish people future security is to be in store for freedom. On her hand, if it can be proved that Franco has ipated in international war crimes, then we insist that United Nations bring his case before ternational court. (It is alleged that our own Department has in its files sufficient evidence rrent such a prosecution of Mr. Franco.)

haps the Nuremberg trials will begin a new era e growing strength of international law. We that such is the case. Our international police must be made effective at once. (The Danube a few river police at this very hour.) But in a sense, Nuremberg is significant because it is a nstration of a civilized way of punishing war nals. Our children will be impressed with its tance.

A Strange Note Indeed

vs reports over the week end were chock full azing surprises! Mr. Attlee's pathetic rejoiner sident Truman was the highlight of surprises. ruman had expressed regrets that the Palestine sions had been adjourned and again empha- the hope of the overwhelming majority of the ed world that the persecuted and homeless Jews rope would be granted immediate admission alestine. Mr. Truman had used practically the vords which had been included in the platforms n the Democratic and Republican parties in this y, as well as the very words used by the Labor in England which elected Mr. Attlee. To all Mr. Attlee replied bitterly and gave indication e and his foreign office have gone over com- to the side of the pro-axis Arabs, to say noth- having turned his back on the expressed wishes good British people who had put him in office.

It is a sad commentary indeed. It indicates just how thin is the ice upon which human rights are resting. It ought to bring about a careful series of self-examinations by all humans as to just how much faith can be placed in current political leaders. We have a right to expect better things from the leaders of the world. Millions of Jews were killed at the hands of the axis powers and we fought a war mainly in opposition to such bestiality; now only a handful of Jews remain in Europe and are seeking some means of escape from continued oppression. In the name of Christ we cannot abide in such an atmosphere of ruthless hypocrisy. We must unite our very best efforts to end this crime against the Jews and see to it that the land which is theirs is returned to them at once.

The Split Over the Atom

The debate between Mr. Wallace and Mr. Baruch is a symbolic one. It all started out as a heated discussion, then reached a reasonable agreement as both Mr. Wallace and Mr. Baruch prepared a statement which expressed their mutual concern over better relations with the world and the atom. Then Mr. Wallace back-tracked and refused to sign the statement and now we see indications of a complete domestic split over the atom.

Churchmen ought to give careful consideration to the issues involved in this debate. In simple order it goes like this:

(1) Mr. Wallace made some factual mistakes in reporting to the President the methods of transition from war use to peace use of atomic energy. Mr Baruch has corrected those errors in his memorandum to the President released under date of September 24th.

(2) Mr. Baruch takes issue with Mr. Wallace's philosophy — not facts — on the questions of the Great Power Veto. Mr. Baruch defends his position on the grounds that United Nations determined this policy. Mr. Wallace says that a treaty must be respected and that once it is agreed upon no nation has a right to exercise any power veto.

(3) The issue of faith between Russia and The United States in reaching an agreement was stated in the Baruch-Wallace release as follows: "Satisfactory agreement on international atomic energy control is dependent on the development of mutual faith and confidence among the nations." Mr. Wallace thinks that we cannot expect Russia to express faith in us until we indicate that we have more faith in Russia.

Meaning of Christian Faith in My Community

(Continued from page 965)

ian principles of chastity and faithfulness still predominate in my community. Cheating and unfair dealing is present in business and every-day life, yet the principles of honesty and square dealing are more prevalent. Juvenile delinquency is indeed a problem, yet the majority of the youth of my community are responsible and law-abiding. In every case of newspaper reporting violations are featured, yet the good in men's hearts outweighs the evil. What is it that produces this excess of good over evil in my community? It is the hidden, unseen influence of the Christian faith, unrecognized by many, yet ever present and very real.

Some of the ways in which the influence of Christianity proves its presence in the community are by specific examples of practical service. Not only the spiritual but also the physical well-being of my community depends greatly on Christian influence. Men's desire to help the worth-while and needy organizations and programs of my community finds satisfaction through donations to the Community Chest. Red Cross, Infantile Paralysis and Tuberculosis campaigns are oversubscribed, giving needed support to these worthy national programs. On an international basis our community is serving by sending boxes of clothing to the needy millions of war-torn Europe and Aisa. Sewing projects by women's groups and by Red Cross workers is also producing clothing for the people of the earth. And the underlying cause of this interest for the welfare of others is the Christian principle of serving others and of treating all mankind as neighbors.

Thus Christianity influences the lives of all of us — either consciously or subconsciously. If the half-hearted support of Christianity by a community at large is able to become an agent for good, what might a whole-hearted support accomplish? Such a community, united in God and Jesus Christ, would realize the meaning of the Christian faith and would wield an influence that would extend beyond its narrow limits throughout the broad expanses of the earth and help to build a new world.

But before we can build a new world we must build new individuals — new persons. It has been said: "If Christianity does not begin with the individual, it does not begin; but if it ends with the individual, it ends." Therefore, first of all, we must begin with the individual. An amusing story is told of a motorist who leaned out of his car and asked a yokel the way to York. The yokel replied, "Well, sir, if I were going to York, I shouldn't start from here." This, of course, is foolish and impractical, but the same principle applies to the individual. We must begin with the individual, but we must also start from where he is in our program of shaping new purposes, new attitudes, and new ideals into his life. Through the individual Christianity spreads to the home and thence to the community. A Christian community exerts influence beyond its borders and embraces states; states form our nation and when our nation becomes Christian then it is Christianity that can exert its best influence toward the building of a new world — a Christian world. In this new world hate would be overcome by love and brotherhood; fear and despair would be overcome by faith and hope; greed and selfishness would give place to goodwill and generosity. Indeed this new world would be one in which the meaning of the Christian faith would be known and lived by every one.

Looking at our hungry, broken, and bewildered world with its maze of perplexing problems, many are tempted to lose faith and hope and to give up. At times when human wisdom and human resources prove insufficient, then the Christian can renew his faith and hope in his abundance of spiritual resources. He looks to God whence cometh his strength. Let us as Christians take heart and with the desire to succeed may we make the meaning of the Christian faith more fully understood, recognized, and appreciated by our communities, by our nation, and by our world.

The Parshad Scholarship Contest was held as part of the annual observance of Youth Week, Jan. 27-Feb. 3, sponsored by the United Christian Youth Movement. Miss Schick has entered Oklahoma Agricultural and Mechanical College and Mr. Thompson is a freshman at Texas Christian University.

The Preaching Conferer

(Continued from page 965)

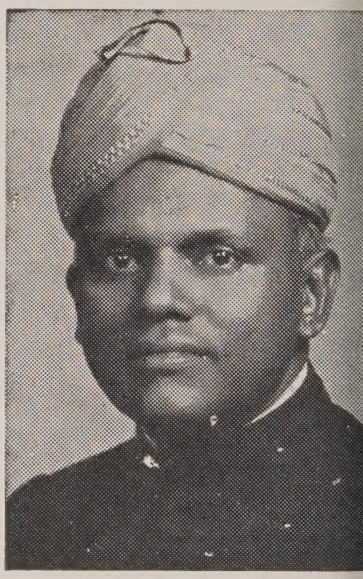
who watched the last dinosaur as he peared from the earth, a creature with but no understanding.

I use this illustration advisedly, b many of the industrial dinosaurs of o think in terms of using their proc strength in armaments and in war. To full employment and peace is impos need not elaborate. If they have thei not only themselves will be destroye our civilization as well.

Next to an understanding of our ec the Christian steward in industrial re has to understand why men join u Paradoxically, in many of the union ences which I have had, it has not be economic motive which was forem men's minds. What they crave is re tion, a belief that their brains and c ability had an outlet. Workers do not to be treated as commodities, as so statistics in a industrial plan. They w be men and so a union gives them a portunity for self-expression and lead Through the union they wish to achie the words of the political scientist, sovereignty with management. Once simple human fact is understood, labo agement relations take on a new ligh

The Christian Stake in In

Eddy Asirvatham



Dr. Asirvatham is professor of m sions and Christian international re tions at B. U. School of Theology

Not only has Christianity come to s India, but also the Christian church, alt it may have to undergo significant ch before it can grow and develop in the try of its adoption.

When India attains her complete po freedom, as she is bound to do before will the cause of Christianity suffer? J. Nehru, the first Indian prime ministe assured us that it will not. Howeve has to expect occasional pinpricks an

tion against Christians, although one ismayed by any of them.

ristianity is to continue in India and vigorous maturity, it should discard ddling clothes in which the West has it hitherto. In this process of elimi- it is necessary to set aside whatever relevance to Indian tradition and Church organization and administra- eremonies, and manner of worship, undergo profound changes before nity can become a complete domicile ountry of its adoption. The traditional es of the Christian church require to ght all over again and brought into nity with Indian thought and culture. inational differences may have a value certain point, but beyond that they ource of weakness, if not of utter con- not only to the earnest non-Christian r, but also to the Christian believer. Christian church of the future should ple in its organization, with ample for experimentation, making use of ous methods such as the *ashram,* and self from undue centralization, red nd routine. Christian work should be ed from top to bottom on a fellow- sis where rewards are broadly in con- with needs and where leadership nsought to men and women of sterling an character and intense consecration, of to mere church politicians.

stian missions in general have been udges of what constitutes proper in- s leadership and have frequently t into existence leaders who are a pale on of their western counterparts with- ir compensatory virtues.

man has a right to a place of leader- the Christian church unless he has a ersonal experience of God as He has Himself, His character, and purpose to man through the life, teaching, rit of Jesus Christ. Our leaders should Christ first hand, and experience in personal lives the power of Jesus to enable men to live a life of victory n. It is futile to seek to convert India e Christian truths prevail by methods pressure salesmanship, of which a rable measure of missionary strategy n guilty.

lly important as testimony born of nce and convictions is the need for g the eternal teachings of Jesus to the vexing problems of India. Christians be leagues in advance of others in ing greed and avarice, poverty and exploitation and domination, ill- and unsanitary conditions, racism and rink and wasteful ways of living, and d aggression.

Christian church in India in course of ill become a respectable organization in life and vitality, even as some n churches in the West have become, es not launch upon a programe of sional pioneering" (Walter Horton), every branch of human life and r. The Christian should at all times e courage to experiment with the uths of Christianity, instead of com- ng with them in order not to offend nterests.

(See page 979)

Doing What Comes Naturally

H. HUGHES WAGNER

There is a popular song which I heard this past summer on a juke box, "Doing What Comes Naturally." That is a frivolous subject for a sermon, and even more so if you have ever heard the lyrics of this song. I want to use it, however, as a gateway to one of the Gospel's oldest and truest themes — the necessity of the "new birth." Jesus gave it the clearest statement in his conversation with Nicodemus when He said, "Ye must be born again," but there is hardly a page in the New Testament which does not, in one way or another, stress the same thought, and it is as vital today as it ever was in spite of the damage done to it by religious fanatics.

The fact is that all of us always do what comes naturally — only what a difference there is in natures! A boy who was in the Pacific theater told me what most of us know but don't like to believe, that there were plenty of American flyers and commanders who positively enjoyed dropping bombs and took an actual sadistic satisfaction in destruction. It came naturally to them. Other boys came back from a mission actually sick at the thought of what they had to do. It was necessary for them to twist and warp their natures — it didn't come naturally. And already the rubble of destroyed cities is being overrun by people who love to heal and build up. That comes naturally to them.

Of course, we are all human. The saint and the sinner; the selfish and the selfless — we are all human, all mortal, all children of the same dark, savage heritage of tooth and claw. All of us have similar impulses, instincts, drives, hungers. No one is immune from temptation. Everyone thinks his are worse than other people's, but they aren't. We are all prone to exaggerate our own and minimize those of other folks. St. Paul had to remind the Corinthians of that, and wrote to them that, "there hath no temptation taken you but such as is common to man." It is difficult to imagine that the Pope of Rome and the Bishop of Canterbury are in no human respects different from those sullen characters in the cell blocks down at the county jail. But they aren't.

There is a man, whose name I shall not mention, whom I consider to be one of the great intellects of our day. I have read his books, studied his teachings, and had always thought of him in awe. A few years ago I had the pulse-quickening opportunity to drive him in my car for several miles. He and I were alone together. But all that trip he complained of his indigestion and made me stop at a drug-store while he purchased some soda tablets. The rest of the trip the tablets did most of the talking. It was something of a shock to me. It had never occurred to me that he had a stomach — I took it for granted that he was all brains. We're all human, doing what comes naturally.

Once when I was a boy, my father took me to the movies. That was a great concession on his part, for he was a very busy man in the serious task of ministering to a large parish and, moreover, the movies in that day were frowned upon heavily. But it happened that that day they began a series, "The Perils of Pauline." It was a Thursday afternoon. Pauline was left hanging over a precipice and, of course, the next Thursday I was dying to know how she escaped. It just happened that the next Thursday, Dad volunteered to take me again. That time Pauline was left bound to a railroad track. Strangely, the next Thursday Dad invited me to go again. We saw the whole series. He was just as anxious about Pauline as I was, and it was so good for a boy to learn that his dad was human.

All the saints were human. Study the "Confessions" of St. Augustine. Paul was forever calling himself "the least of these" and claiming that he had "not attained." Once someone asked Dr. Parker of London, "Why did Jesus choose Judas?" Dr. Parker answered, "I know of a greater mystery than that — why did He choose me!" It was even said of Jesus that "He was tempted like as we are, yet without sin." We are all human. We were all born of flesh, and we are flesh. We are all children of the jungle — and all of us are always "doing what comes naturally."

Only — how can we account for Adoniram Judson? I think of him for two

(Continued on page 974)

PERSONS

Mrs. J. W. Downs, who was executive secretary of the Department of Town and Country Work in the Woman's Division of Christian Service before her retirment in 1944, died in Nashville Tenn., on Sept. 3rd, at Resthaven Convalescing Home on Hillsboro Road, following a long illness. Mrs. Downs was born in the Cream Level Community, Van Zandt County, Texas, Feb. 7th, 1874. She was a graduate of Texas University and did graduate study at Chicago University. She taught in the public schools of Texas and was for two years Dean of Women in Texas Woman's College (Fort Worth). Since 1918, when she went to Nashville as home missionary secretary of the Woman's Division of the former Methodist Episcopal Church, South, she was connected with the work of Christian missions. After the consolidation of the northern and southern branches of Methodism, Mrs. Downs removed to new mission headquarters in New York City. Surviving children are Ernest G. Downs of Tyronza, Ark., and Mrs. Mary Downs Blakemore, of Anniston, Ala.

The Rev. W. H. Easton, an assistant minister at Mt. Vernon Congregational Church in Boston, will give his popular lecture on Robert Burns, "The People's Poet," in the Immanuel Methodist Church, Waltham, Mass., on Wednesday evening, Oct. 16th.

The annual meeting of the W.S.C.S. of the New England Conference will be held in Wesley Methodist Church in Worcester, Mass., on Oct. 25th. Among the speakers will be one of China's leading woman educators, Dr. Lucy C. Wang, president of Hwa Nan College in Foochow, China; and Mrs. Eddy Asirvatham, wife of Dr. Asirvatham, professor of missions and Christian international relations at Boston University School of Theology. Dr. Wang will be available for speaking engagements in New England from Oct. 17th until the 26th.

Geneala Van Valkenburgh, daughter of the Rev. and Mrs. Wm. B. Van Valkenburgh of Biloxi, Miss., is now a freshman at Millsaps College, Jackson, Miss.

Dr. Carl S. Ell, president of Northeastern University, has announced that Dr. Reginald G. Lacount of Wellesley, a member of the faculty for the past eight years, has been appointed head of the department of physics at Northeastern. He succeeds Dr. Carl F. Muckenhoupt. Dr. Lacount attended Brown University and Boston University, receiving his Bachelor of Science degree from Boston University. He did post graduate work at Massachusetts Institute of Technology and at Boston University receiving the degrees of Master of Arts and Doctor of Philosophy from Boston University. He taught at Boston University from 1935 to 1937. In 1938 he was appointed instructor of mathematics at Northeastern, was promoted to assistant professor of mathematics in 1940, was made assistant professor of physics in 1941, and was appointed associate professor of physics in 1943. Dr. Lacount is the son of the Rev. and Mrs. J. Edwin Lacount of the New England Conference.

Haverhill Anniversary

The 75th Anniversary Banquet of Grace Methodist Church, Haverhill, Mass., had as its special guests, former pastors and the superintendent of the Southern District of the New Hampshire Conference. Seated (left to right) Dr. Daniel Hawver, a former pastor now at Newton Center, Mass., the Rev. Ray H. Cowen, district superintendent, the Rev. Edward A. Durham, a former pastor and now retired. Standing, the Rev. Raymond S. Proudfoot, present pastor of Grace Church, the Rev. Hiram W. Hook, a former pastor and now serving the First Congregational Church at Danvers, Mass., and the Rev. LeRoy W. Stringfellow, a former pastor now serving at Claremont, N. H.

At the special session of the New England Southern Conference held on Saturday, Oct. 5th, it was announced that the Rev. Percy M. Spurrier is leaving the superintendency of the New Bedford District to become minister of Asbury Methodist Church in Warwick, R. I., and that the Rev. G. Albin Dahlquist, minister at East Greenwich, R. I., will become New Bedford District Supt.

On Oct. 1st and 2nd the ministers and superintendent of the Northern District of The New Hampshire Conference held a unique "briefing conference" at The Wiers, N. H. Cooperative living set an atmosphere that led the men to an even greater mutual concern for the year of stewardship that is ahead. The Rev. Ernest Shepherd and the Rev. Franklin Frye cooperated with Dr. H. Hughes Wagner of Springfield, Mass. and Dr. Richard Kellogg, district superintendent, in leading discussions and study periods. A spiritual highlight was reached in a self-administered service of Holy Communion which the ministers attended late at night in the Wiers Methodist Church.

The article on "Freedom of Conscience in the United States," by Bishop G. Bromley Oxnam in the September *Survey Graphic* has been rated on the poster hung in public libraries as one of the ten outstanding magazine articles in September. The choice is made by a board of librarians to whom advance copies of periodicals are sent. The article is a sympathetic, understanding and informative story of the conscientious objector in World War II.

Commander Hansel H. Tower, acting lain of the Fourth Naval District, pr Sunday, September 15, in Marble Col Reformed Church, New York City. ishness and sensuality are endangerin national solidarity and morality," he "We need greater ruggedness of cha in the post-war days than in war time

The Rev. J. Edgar Washabaugh, ma of the New York Methodist Publ House, preached a sermon at the First odist Church, Ansonia, Conn., innauga the drive for $75,000 for the building The Rev. David K. Sloatman is the mi

The Rev. Aleksei Poobus arrived in York in early Sept. and has gone to Marais, Michigan to assume charge of nish Methodist Church under the super of Bishop Raymond J. Wade. Mr. Poo an Estonian refugee from Stockholm, Sw where he had been ministering to the of hundreds of refugees who had fled Estonia at the time of the Russian inv

Ocean City, N. J. (RNS)—Creation state board of film censors to halt the ing of motion pictures "of an immor ture" was urged here in a resolution ad by the New Jersey Methodist Conferen its annual meeting. The resolution w troduced by the Rev. G. S. McCleave, of ford, N. J., who said it had particular ence to the film, "The Outlaw."

Bangor, Maine, (RNS)—The 118th nual session of the Maine Universalist vention adopted a recommendation that churches raise the salaries of ministers per cent to offset the increased cost of l Leaders pointed out that this percentag similar to demands made by labor le Delegates also voted to change the na the organization from "The Maine U salist Convention" to "The Unive Church of Maine," streamlined their by and expanded board memberships

The Methodist Publishing House, 581 ston St., Boston, is participating this for the first time, in the Boston Book to be held on Oct. 14, 15 and 16, at phony Hall, Boston. They will occupy o the 23 "stores" in the "Street of Books innovation at the fair this year and one has brought the book sellers actively the fair as exhibitors. The exhibit "C hood's Golden Age" will feature new j ile books published by Abingdon-Coke Press, a division of The Methodist Publi House.

The Rev. James E. Doty, a graduat dent at Boston University School of The and Mrs. Doty are presenting, in va churches around Boston, a missionary gram about the Seminole Indian. In a u presentation with Kodachrome slides, and Mrs. Doty will take any group church into the most uncivilized and re section of America—the Everglades of S ern Florida where the Seminole lives and There are also costumes, primitive ute and handicraft for display. Mr. Doty m reached at 45 Beacon St., Boston, wher telephone number is Laf 4470.

ed C. Linkletter, chairman of the board nce of the New London, Conn. Meth- Church and member of the official board kteen years died at the city hospital ing an operation on Sept. 30th. Mr. tter will be remembered as the chair- of the Church Debt Reduction Camp- directed by Dr. F. O. Hunt of the Home some five years ago, when the church leared of its capital debt of $50,000. s been responsible for the raising of the budget during the thirteen years of esent pastor's ministry and has seen dget grow from $8,000 to $20,000 and issionary budget from $200 to $2,100. survived by his widow, a daughter son, and four grandchildren. His fun- services were held in the Methodist with the pastor, the Rev Oliver W. officiating.

following is the list of guest preachers led to speak at the Morgan Memorial cast over Boston station WORL (950) e last half of October, at 8.10 a.m.

4—The Rev. Samuel W. J. Walsh, nam Memorial Methodist Church, For- Hills.

5—Dr. Eugene Dinsmore Dolloff, Bap- Church, West Medford.

6—The Rev. J. Edwin Lacount, direc- of Radio Activities, Morgan Memorial.

7—The Rev. Eason Cross, rector, St. ke's Church, Allston.

8—The Rev. Vernon A. Loescher, ngregational Church, West Roxbury.

21—Dr. Wesley G. Huber, exec. secy., n. Ass'n of New England.

22—The Rev. Arthur Hopkinson, First thodist Church, Greenfield.

23—The Rev. Rembert Stokes, St. Paul ican Methodist Church, Cambridge.

24—The Rev. Daniel A. Thurston, ple St. Methodist Church, Lynn.

25—Mr. George A. Selleck, Religious iety of Friends, Cambridge.

28—The Rev. P. C. Clark, Baptist rch, Billerica.

29—Dr. Frank E. Duddy, No. Cong'l rch, Cambridge.

30—The Rev. Ralph Bolick, No. Meth- st Church, Fall River.

31—Dr. W. W. Rose, Universalist rch, Lynn.

Quinsigamond Methodist Church in ester, Mass., has lost one of its gifted oyal members in the death, on July of George A. Lindberg, a lay member New England Conference. Mr. Lind- who was sixty-four at the time of his had been a member of the Quinsiga- church for over forty years, super- lent of the Sunday school for twenty- ears and had been vice-chairman of the board for a period of years. Mr. Lind- s survived by his wife, Hilda and a son, e A. Lindberg, Jr.

Moines, Wash. (RNS)—The Method- urch's ministry to elderly people in this vill be widened in scope with the erec- f a new community on a 33-acre tract ly purchased here, according to Stan- . Logan, executive secretary of the dist corporation making the purchase.

Louis Dolivet, editor of "Free World" will speak on "United Nations vs. World Government" at the Community Church of Boston, Jordan Hall, Boston, on Oct. 13th. On Oct. 20th, Scott Nearing, sociologist, will speak on "Three Decades of the Soviet Union," and Rueben H. Markham, *Christian Science Monitor* correspondent, will use as his topic on Oct. 27th, "The Mission of Religion in the Present World Catastrophe."

The Rev. Paul Stopenhagen of Bay Shore, N. Y., has been appointed by the pastoral relations committee of Central Methodist Church in Brockton, Mass., as assistant to the pastor, the Rev. Leonard C. Harris, and as director of education. Mr. Stopenhagen is a graduate of DePauw University and of Boston University School of Theology. He is now a candidate for degrees in philosophy and education.

The laymen's committee of the Massachusetts Council of Churches which was set up by the various denominational leaders in the Boston Area has made plans for a mass meeting of Protestant men to be held on Friday evening, Oct. 18th, at St. Paul's Cathedral in Boston. The speaker of the evening will be the Rev. Dr. Henry Smith Leiper, American Secretary, World Council of Churches, of New York City who is expected to speak on some such subject as "The Responsibility of the Church Under Present World Conditions."

Jean Frances Taylor, daughter of Worcester District Superintendent and Mrs. Francis D. Taylor, was married on Sept. 28th, to Arthur B. Leighton, of Holyoke, Mass. The Rev. Dr. G. A. Fallon, minister of Wesley Methodist Church in Worcester, assisted Dr. Taylor in performing the wedding ceremony. Mr. and Mrs. Leighton will make their home in Holyoke, where Mr. Leighton is employed as a chemist in the Valley Paper Company.

Chapel Services

Eleven Greater Boston religious leaders of the Protestant, Catholic and Jewish faiths have been invited to be weekly chapel speakers before the student body of Northeastern University, Boston, on Thursday mornings at 8.40, during October, November and December, Dean of Chapel Charles W. Havice announced last week.

The Rev. Emory S. Bucke, editor of Zions Herald, opened the series. Other chapel speakers are: Oct. 10th, the Rev. Dr. William R. Leslie, St. Mark's Church, Brookline; 17th, Father John S. Sexton, editor of *The Pilot;* 24th, Dr. Palfrey Perkins, King's Chapel; 31st, the Rev. Samuel H. Miller, Old Cambridge Baptist Church.

November chapel speakers are: 7th, the Rev. Edmund A. Steimle, University Lutherin Church, Cambridge; 14th, the Rev. Frederic C. Lawrence, St. Paul's Episcopal Church, Brookline; 21st, the Rabbi Beryl D. Cohon, Temple Sinai, Brookline.

December speakers are: 5th, Dr. Joseph L. McCorison, Jr., regional director, National Conference of Christians and Jews; 12th, Dr. John M. Ratcliff, Tufts College School of Religion; and 19th, the Rev. Hamilton M. Gifford, Newtonville Methodist Church.

No Football at A. U.

The American University opened its fall session minus football, following action by the Board of Trustees discontinuing the sport, which it believed had ceased to be an amateur game played to benefit the development of students.

In commenting on the action, Robert V. Fletcher, chairman of the board, and vice-president of the Association of American Railroads, said that he saw no reason why one corporation should hire a specialized group of employees to out run, out bump, and out bruise the specialized employees of another corporation hired for the same purpose. Postwar college football, he said, has no more relation to education than bull-fighting to agriculture.

Calling the current practices in recruiting football players the biggest "black market operation" ever related to educational institutions, President Paul F. Douglass said:

"A human slave market extends from the Atlantic to the Pacific and from Canada especially to Alabama. Day by day young men come to the auction block for sale to the highest bidder. The bidding is bitter, determined, violent, and unscrupulous. The country is ridden by agents and scouts directed by coaches who receive salaries higher than university presidents. These road buyers, at market prices, deal with high school coaches who in turn judge their success by the bid price for their men."

"The GI Bill," he added, "has raised the ceilings of 'maintenance' for these human beings who surrender their complete freedom to the coaches, today slave drivers. In addition to the tuition, books, and subsistence payments of the Veterans Administration, the football players acquired at prevailing market prices, receive upwards from victuals, room, clothes, and movie money salaries and benefits sometimes reaching to $200 a month. These payments are sometimes made in cash, sometimes by book entries, and sometimes by fictions of work jobs.

College campuses developed, President Douglass said, these groups of players as an alien colony without the student body, adored for their mighty deeds, but with purpose unrelated to educational ideals and financial support dependent upon special sources of income—academic income such as gate receipts, and special gifts.

Simultaneously with the announcement of the discontinuance of the football team this fall, Chairman Fletcher announced a greatly expanded faculty, curriculum and facilities in physical education and athletics with a new major in physical education. Clendenen gymnasium on the Ward Circle Campus which was previously used for varsity athletics, will be devoted exclusively to intramural sports and women physical education while athletics for veterans will operate from the new university recreation center, which includes six bowling alleys, swimming pool, gymnasium, and student union.

The American University will continue all intercollegiate sports except football, continuing as a major intercollegiate sport, basketball. The American University has won the Mason-Dixon Conference Championship for the last two years.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Oct. 20.

LEARNING HOW TO WITNESS. ACTS 9:19b-22; 11:25-26; GALATIANS 1:17-24.

The "Follow Up" of Paul's Conversion

Paul lost no time in following up his conversion experience on the Damascus Road. He went at once to the same disciples in Damascus he was intending to persecute before his conversion. He joined the little group of hunted and mistreated disciples of Jesus and let it be known that he was a disciple of the same Jesus whose gospel he had so bitterly opposed.

"Straightway" is the key to Paul's character. He did not tarry long on any road after he had made a decision. He did not waver and hesitate in taking his place as a defender of his new found faith in Christ the Son of God.

This making a clean break with a past way of life is the process that safeguards salvation. One of the surest ways of insuring failure in living the Christian way of life is that of indecision. The first sharp break with sin is not enough to insure salvation. The next steps have to be taken. In the case of Paul the steps were dangerous and difficult. He had to turn his back on a lifelong devotion to Judaism and join forces with the new gospel of Christ.

In so doing Paul gave us the pattern of evangelism which has spread Christianity throught the world. From the old faith and the persecution of Christians Paul turned to the new Gospel and the new discipleship of Christ. And then he went right into the synagogues among his old friends and "preached Christ that he is the Son of God."

The Christians in Antioch

There is another very important fact about the spread of Christianity revealed in the words found in this lesson from Acts. "And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." Paul and Barnabas proceeded by a "group ministry" to establish a foothold for the gospel of Christ.

Antioch was the scene of the process of group education and fellowship which has been the heart of the Christian church from the beginning.

At the present moment in the life of the Christian church there is an urgent need for this educational fellowship. It is the "cell" method which John Wesley used in his class meetings and which has enabled many movements to succeed.

There are some new truths of the Gospel of Christ which must be taught and practiced on a large scale at once if the world is to be saved from destruction. There is grave doubt about the world's future existence on anything like even the shaky foundation of religion on which it now rests. We have scant time in which to educate a new generation of Christians to their world wide religious responsibility. If every Christian would get to work where two or three or a dozen may be gathered into a fellowship of study and action there might be a new birth of Christianity in this harassed and jittery world.

Paul in Arabia

Soon after his conversion Paul spent a year in Arabia. This strange pilgrimage was not a mere sojourn in the desert for rest and meditation. In the lonely desert Paul completed his conversion in solitude so that he might move the multitude.

As a symbol of preparation and reorganization Arabia stands as Paul's highest point of Christian living. Paul forged out a Christian theology in the desert which carried him through the activities at the center of life of his world.

Pupils Cannot Ride

According to a recent decision by Io District Judge Harry Narey of Spirit La in a consolidated school district case in Io public school buses may not pick up paroch school pupils living along established rou The district had sought a declaratory ju ment to permit such pupils living along su routes to ride free in public school buses

It appears that many districts have b transporting parochial school pupils in Io even though the practice violated the ganic law of the state.

A test case, it was brought in connecti with an appropriation of two million doll by the State Legislature to pay most of cost of all school transportation. To qual for this state aid, a school district must co ply with the law and with regulations.

Under Judge Narey's decision a distr endangers its right to collect school bus from the state if its buses pick up paroch school pupils. Judge Narey held in a 34-pa ruling that there is no way, under the la for parents of parish school pupils to p their share of the cost of operating sch buses. He also discussed the important qu tion of the separation of church and sta

"There can be no question but that parochial school is a ministry of church. . . .

"The word 'ministry' as incorporated Section 3, Article 1 (of the state constitutio means an agency or function of the chur

"If, therefore, the public money is app priated for the expense of transporting c dren attending parochial schools, said scho being a function of the church, it would the equivalent of extending credit to an as ciation or corporation in violation . . . of constitution, and also would constitute a p ment of taxes for the maintenance of a m istry of the church in violation of Section Article 1."

The judge discussed the argument t parents of children attending private scho bear "an equal share of the tax burden" operating public schools.

"There would seem to be considera merit in this contention. But it must be membered that it is the duty of the sch district to see that all the children obtain education and to be equipped with the ne sary facilities therefor.

"All the children in the district hav right to attend public school at any time.

"The mere fact that the parents of a c elect to send the child to the private sch should not exempt the parents from cont uting his or her share of the expense incid to the mandate imposed upon the district afford all the children within the district means of acquiring an education. . . .

"Should the parent prefer to have the c taught in an accredited private or paroc school (instead of a public school) he exercise this option, but in so doing the c becomes a private pupil in a private sch whose attendance must be paid for at pri expense, at least so long as the public sc is maintained and affords substantially same or equivalent education."—Repri from the "Scottish Rite News Bulletin."

On a Wide Circuit

W. W. Reid

e are in agreement with the Hymn so- of America that one of the fields in h new hymns are sorely needed is that hristian missions — especially in touching the newer approach of the Christian the non-Christian. Recent "standard" nals (and there have been some excellent) offer little new to congregation or . They have been better in their omis- of poor poetry and worse attitudes than dditional missionary hymns.

e century-old "Hymns for Sunday ols"—mentioned in this column some s ago—contained twenty-eight hymns led "Missions," most of which are now nown. The "lost hymns" in this group how our mission thinking has improved igh the years.

Bishop Heber offended all Asia with his "And only man is vile," what about Brown's picture of "The Heathen ner:"

that heathen mother stand
here the sacred currents flow —
her own maternal hand
id the waves her infant throw.

k! I hear the piteous scream!
ightful monsters seize their pray. . . .
the mother's heart is steel —
e, unmoved that cry can hear!"

d if Shakespeare has done grave and g injustice to the Jew by his portrayal of rable Shylock, what attitudes must have developed in children's minds by these :

, far from Zion, far from God,
d suff'ring still the chast'ning rod,
peless and homeless meets your view
e little, weary, wand'ring Jew!

mourns his city's broken walls,
on no strong Deliv'rer calls;
ah! the curse doth yet pursue
e little, weary, wand'ring Jew! . . . .

Christian child, and canst thou hear
t gospel to thy soul so dear,
d yet no sympathy from you
aits the little wand'ring Jew?"

en Palestine, that is no longer the Jew's he place of his longing, is pretty dismal:

ht wraps the land where Jesus spoke,
guiding star the wise men see;
heavy is oppressions yoke,
here first the gospel said 'Be free!' "

ere are many variations of "Hear the on pennies dropping." There's more y than usual in that idea from "Hymns Sunday Schools:"

ittle raindrops feed the rill;
Rills to meet the brooklet glide . . .

the dew-drops gather'd here,
Mites from willing childhood's hand,
all these streams of bounty cheer
That with greenness clothe the land."

Putting the Trust in Trustee

EDMOND H. BABBITT

When a person is elected trustee of a church-related instution such as a college, hospital, home, camp, ect. there is no place where he can go to receive training for his task. Very little literature on the duties of a trustee is available. The newly elected officer has to rely upon observation, an open mind, a normal degree of application, a desire to serve, and a generous helping of common sense. We receive little or no formal education fitting us for many of life's heaviest responsibilities, such as, the responsibility of parenthood. Such is the case with institutional trusteeship.

Upon election to office one ought to familiarize himself with the historical background of the institution. If it is a college he will want to know its history, traditions, development through the years, present status in relation to the past, objectives, basic philosophy of operation, fundamental policies, etc. This will prepare him to act intelligently.

A man who is elected trustee of a Methodist instution ought to be a Methodist. Sad things have happened to some of our church-related institutions because those in positions of leadership paid no heed to this principle. Not that the denominational interest is of great importance but the church interest is. I know of a Methodist hospital which put on a campaign for funds in its community. A leading non-Methodist citizen who was helping with the soliciting said, "One reason I am interested in this hospital is that the whole Methodist Church is back of it. If it were strictly independent I frankly would not be so interested." He felt that the tie-up with a great church lent stability to the hospital. Surely a person who is an active member of The Methodist Church is best qualified to carry on the church-related institution.

Because of the history of some of our church colleges and hospitals I believe we ought to do some thraight thinking at the point of the relationship of the church to the institution. It is common knowledge that our instutions of higher learning were started in the United States by religious groups but in the past century they have been moving farther and farther from the church. If the church has any right to be in the business of helping people to normal health, then the hospital is the church in action and the trustees of the hospital ought to see that the institution is a Christian institution. If the church has any right to work in the field of higher education, then the college is the church in action and a church-related college ought to be just that. The trustee of any church institution ought to zealously guard the interests of the church. He ought to make it his business to do all in his power to strengthen the ties that bind the institution to the church. The institution ought to be operated on the highest professional standards possible and upon Christian standards. It is a sad commentary on the church if its institutions have lower standards than ordinary business instutions. The best qualified person to help the church instution to be allied to the church is the person with a Christian experience and an understanding of the ideals and objectives of the church.

The time is past when a man should be elected trustee merely to honor him. A trustee ought to be a person who has achieved some degree of success in his own field of endeavor. That success wil qualify him to serve the institution. As a trustee he is no figurehead. He has been elected to work, to assume responsibility, to be on the alert for any way in which he can aid the institution, to sacrifice for it, and in many genuine ways to benefit it.

Assignment of trustees to committee work on a board ought to be on the basis of experience. A man who has had wide experience as a contractor should be on the building and grounds committee. An educator could well serve on a committee on degrees of a college but he might be a misfit on the building and grounds committee. A lawyer or banker would be qualified to serve in the field of finance and the head of a firm employing persons would do well on the personnel committee. Nominating committees in making assignments should know the background and experience of trustees.

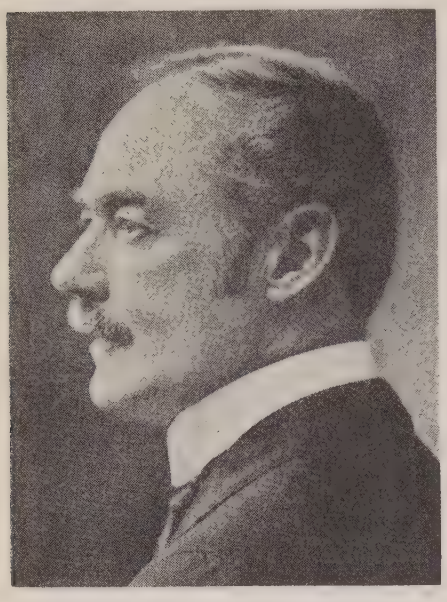
A trustee is not called upon to operate an institution.. Occasionally a trustee

(Continued on page 976)

Tribute to a Methodist Artist

The Rev. Roy H. Burgess

The angel of death came early Friday morning, Sept. 20th, to Harry Hayman Cochrane, famous mural artist of Monmouth, Maine, at the age of 86. He was obliged to undergo a serious operation from which he was destined never to recover. Significantly, his last painting was the Mary and Martha panel, now in the Rumford Methodist Church, inscribed "The Master is come and calleth for thee."



This great and humble man, a life-long Methodist, was well known and loved in church and Masonic circles, especially throughout New England. With a versatility that enabled him to do many things, he was an artist, Biblical scholar, historian and musician. Placing religion and his church above all else, he may well be looked upon as one of God's saints.

On Monday afternoon, Sept. 23rd, funeral services were conducted from the United Church of Monmouth, the church to which Mr. Cochrane had belonged for 69 years. With a floral embankment which covered the entire front of the church and the organ whispering the loved hymns of the church, a distinguished audience gathered to pay him tribute. The ritual was read by the Rev. Roy H. Burgess, Methodist, pastor of the United Church, assisted by the Rev. Charles T. Brown, Congregationalist, a former pastor of the church. The funeral sermon was preached by the Rev. Herbert F. Aldrich, superintendent of the Augusta District of the Maine Conference. Mr. Aldrich paid high honor to the genius and saintly character of this beloved artist whom he had known over a long period of years, and whose greatest happiness lay in using his talents for the glory of God. Mr. Brown gave a eulogy of the personal character of Mr. Cochrane, likening his friendly spirit to a beautiful and glowing gem which shed its pure radiance upon all with whom he came in contact. Mr. Burgess spoke of Mr. Cochrane's devotion to Christ's kingdom, his loyalty to church and loved ones, and his humility.

The Homemaker's Corner

Mrs. Harry A. Burnham

Our New Homemakers.

A new group of homemakers is appearing in the United States. These young women from many different lands are coming to make their homes with the men they have married during the stress, and sometimes glamour of war. They may have fallen in love with uniforms and be due for a shock when they find that their husbands are just ordinary boys who, when they take up the routine of civilian work, may come home at sundown a bit weary and just possibly irritable.

One family, an aristocratic American family "way back to the Mayflower," received a shock when their son brought an Italian bride home to them. "But, my dear, you know — !" they said.

Two years have passed and the Italian girl has met every test of grace, poise and devotion to her home. She has set a good example for young American matrons who live in her neighborhood. It is not unusual to hear her husband's family speak with real pride of "our daughter, Sonia."

I have heard of a new kind of club which has been formed for these young women. No one who has been married more than five years may belong, except the two counsellors who organized the group.

They have luncheons, served in the best Emily Post manner. They visit markets and shops and consult with people who are experts in such matters as gardening, home furnishing, even pie and cake making.

It is a lonesome job to try and make a home in a strange community under entirely unaccustomed conditions and, perhaps, among people who speak a language with which one is not very familiar.

A college professor's wife, who was one of a group which gave a little party for forty wives of returned veteran students, told me that they were a delightful bunch of girls, but, oh, so confused, and a bit frightened.

Changing that confusion to serenity and fear to confidence may be our missionary work for this winter.

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Doing What Comes Natural

(Continued from page 969)

reasons. One is that this summer, in Ply outh, I saw his grave. I thought of how went to Burma, in those dangerous old da more than a hundred years ago, and spent years there, and wrote their grammar a their dictionary and translated the Bible f them and built their first schools and h pitals and converted 20,000 to Christ. T second reason is that his image is engrav on our pulpit — the pulpit of a different d nomination from his — because we hon him and endeavor to preach from this pul the kind of a message he lived and preache He went to Burma for Christ at the sa time the blood-ships were going to Afri for slaves. Both were human, and both we doing what comes naturally — but what difference.

Or how account for Albert Schweitze What would you do if you were a doctor philosophy whose works are required readi in every theological library? What would y do if you were a doctor of medicine, who books on surgery are in every medical li rary? What would you do if you were doctor of music, whose mastery of Ba would fill any concert hall in the wor where you performed? If you were any o of them you would likely have to buy a bi ger hat and undoubtedly you would, by t time, have a well-developed temperament a rejoice on being a celebrity. Well, Albe Schweitzer has all of them and he is a Chr tian missionary in Africa and has been f the past 30 years and uses all of his tale to acquire funds to carry on his work the That comes naturally to him. And he human, too.

According to the latest survey of the Go en Rule Foundation, gifts to charity are at all time low. Though memberships a larger, the individual gifts of people churches are less than ever they have been our history. That is interesting in the lig of the leveling off of income. Not a few ri folks, but a great many common folks n share American's wealth. But they are n using it the same way. Expenditures alcohol, for tobacco, for cosmetics, for theate for gambling are at a record high — churches at a record low. It seems that t privileges of wealth have been accepted, b not the obligations. Most of us are doi what comes naturally. Only, last week, man told me in confidence, "I have deposit a thousand dollars in a bank. I do not c sider that it belonges to me. It is God's a I'm looking for guidance as to how to it for Him." He, too, was doing what ca naturally.

"Ye must be born again!" New creatur New-born natures!

The way it is now, the "natural way" peoples to settle disputes is to kill each oth There is no way on earth to take peo whose nature it is to do that, and ind them to love each other by pacts and treat and political alliances. The change must *inside*. War is here to stay until enou people are "born again" to new natures make love dominate hate.

Our humanity is full of restless, dissatisf

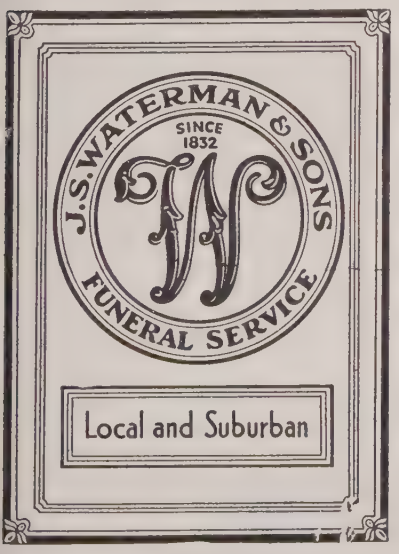
ople, and it is reflected in an almost bank-
ot home life. The state has its solution:
e everybody a divorce and shuffle things
around. The Catholic Church has its
ution — give none a divorce and allow no
orcees to remarry.

The state system is pagan. The Catholic
tem is blind. Both are stupid and neither
a solution. But who am I to talk? I have
solution, either, nor has my church. For
ere is no solution, outside. *Ye must be born
ain.*

When you send your youngster off to col-
ge, or the draft board gets him, and he's
l just a child taken away from your care
d guidance, and you know that every sor-
l, filthy tempation that human flesh is
r to will be flung in his young face— then
u lie awake nights, wondering, worrying,
k with fear. Where is your hope? In the
ciplinary controls of the school? Yes. In
e chaplains and the U. S. O.? Yes. But
wn deep you know that when all is said
d done, your hope is what is *in* him, not
ound him — that in the years he has been
urs, your care and love and ceaseless vigil-
ce to take full advantage of every spiritual
fluence has built up in him the kind of a
aracter, the kind of a nature, that to "do
hat come naturally" is to do what is right
d good. Your real hope is that he has been
orn again."

New creatures! And, let me add, "in
rist." If you know of a higher ideal let's
ve it. If you know a better model, please
l us. If you know of any more effective
fluence for building a happier world and
bler people, please share it with us. I know
none other.

To face temptation, to meet injury, to deal
th pain and death and tragedy, to handle
appointment and defeat, to answer to in-
stice and unfairness and hate, to face the
rsh problems of a faltering home life, to
e the often cruel demands of the unbal-
ced economy of our sick and stumbling
orld today — to meet up with and face all
ese things not with the old, savage answer
the flesh, but with the *spirit-nature* —
rist's spirit and mind — that is the way to
aling. To have His will "come naturally"
cause one has been "born" to Him, that is
e way to health and happiness. And peace.



Religion in Art

WALTER L. NATHAN

Charles J. Connick (American, 1875-1945)

ROSE WINDOW FROM CHURCH OF THE RECESSIONAL, FOREST LAWN MEMORIAL PARK, GLENDALE, CALIF.

Courtesy Charles J. Connick Associates

The secret of stained glass making seemed irretrievably lost. Instead of the jewel-like, radiant color and overwhelming beauty of the great twelfth and thirteenth century windows, we had thinly painted opaque glass. Instead of powerful symbolic design we had copies of sentimental Bible illustrations.

Charles J. Connick of Boston was dissatisfied with the low state of the art. He studied the magnificent windows of Chartres, Rouen, York and other European cathedrals until he discovered the methods which have since brought about the revival of true stained glass in its full splendor.

A stained glass window to him was more than a piece of decoration. "Color and line in glass, affire with light, offer a medium for ideals and emotions second to none," he wrote. The appeal of a great window depends largely on the meaningfulness of its design, and requires a symbolical rather than realistic treatment. "Creation," Connick maintained, "is a higher form than imitation, and symbolism is a universal language for the expression of spiritual truths."

These were the principles of the medieval artists. Dr. Connick did not hesitate to apply them to modern thought, such as when he designed a series of windows inspired by Kipling's "Recessional."

Our reproduction, lacking color, cannot of course convey the full effect of this rose-window. It may, however, serve to illustrate the greatness of Connick's design. The Savior is represented as seated on the mount. Swirling lines encompass His majestic figure and branch out towards the beautifully balanced groups of disciples and the men and women worshiping in the outer circle. The cross of the beatitudes shines on His left hand, the right hand is raised in benediction. The face in its perfect symmetry belongs to higher spheres; behind it a radiance spreads like the dawn of eternity. Time and space have fallen away, and from the dynamic forms, like a clarion call, sounds the plea: "Lord God of Hosts, be with us yet. . . ."

Charles Connick's genius added immeasurably to the beauty of our churches. His life was one of wholehearted devotion. His spirit willl live on in the group of artists and master-craftsmen who were his associates, and into whose skilled hands he placed his workshop before he closed his eyes forever.

Putting the Trust in Trustee

(Continued from page 973)

seems to think that election as a trustee is almost equivalent to being president. In fact he feels superior to the president and does not hesirate to criticize. Every trustee ought to have a clear understanding of the relationship between the trustees and the head of the institution. Criticisms by trustees should be constructve and should be kept within the family. Any one trustee could do a college or a home considerable harm by undue publicity of matters which belong only in the inner circle. If a trustee has not learned to keep his mouth shut he will be a poor trustee. Many times he will have confidential information which should never be given to the public.

An institution does not exist for the trustee but a trustee for the institution. Any man who would use his office for personal advancement, business or otherwise, is not worthy of the office. A position on a board does not carry with it the right to sell the institution a bill of goods. The opposite ought to be true. If a trustee can serve his institution without gain to himself he ought to be pleased at the opportunity. I know a trustee who had a business dealing with his college. He could not legally give a reduced rate for what he sold but he did send the college his personal check for his profit on the deal. A trustee should guard against any fraud and the true interests of his board ought to be served at all times.

It would be helpful if a brief service of consecration were planned for the induction of a new trustee.* I have seen little or no attention paid to new persons on a board. If this is a sacred task and an important one, would it not be in keeping with Christian principles to officially induct a trustee into office? This could be done quickly, simply, and yet impressively at the first meeting the new trustee attends. In a chapel, at the close of the first meeting, in a board room, or in any other appropriate place, a brief service of dedication conducted by the president of the board would give a spiritual undergirding which would help any trustee, layman or minister. Such a service would also help the trustees. The new task would become a sacred one and the place of the church in the life of the institution would be enchanced.

Advice is cheap and the contribution of a trustee ought to go farther than advice — it ought to include money. A good trustee is a good supporter of his institution. Within the limits of his ability he ought to support the good work. The opposite is also true. I believe that an institution ought to pay the cost of a trustee's travel when on official business. I have had the experience of being on a board where no travel allowance was paid and the meetings were so far removed that attending them was a costly affair. Many trustees will not accept a travel allowance because they do not need it. However, in fairness to all, an institution ought to have the policy of offering to pay such expense. Often a valuable member of a board is not in position to travel to distant board meetings at his own expense.

Serving on a board has its compensations and they come in the coin of the realm of the kingdom of God. One gets a keen sense of satisfaction at accomplishment. To share in a good work is a true joy. There are high rewards of friendship and fellowship. One who has had experience on a board of trustees can readily testify that at each board meeting he has received more than he has been able to give. The rich friendships which are formed with high class persons and the associations of the years come as part pay for service rendered to an institution one loves.

*The Board of Hospitals and Homes has prepared such a service.

Getting a Kick out of Life

William L. Stidger

Out of a News Item

Recently I was reading the story about what many people think is Methodism's greatest church, and which most people would admit is certainly one of Methodism's two or three top churches; Hennepin Avenue Church of Minneapolis, the pastor of which is Dick Raines, a graduate of Boston University School of Theology.

This story told about the $1,000,000 art collection in that great church. It told about the University of Life which was organized in that great church ten years ago which is now being copied in churches all through the world. It told about the two different Sunday morning worship services which are carried on in that church each Sabbath. It told about Dick Raines having been the pastor of that church for fifteen years and still going strong; after he had already given a New England church, Mathewson St, Providence, a great ministry. It told how Hennepin Avenue, because it is a wealthy church, was helping all other churches in Minneapolis, in the spirit of something which Paul once said: "Now we that are strong ought to bear the infirmities of the weak and not to please ourselves." In that sentence and in that spirit, Hennepin Avenue is a great missionary church and gives thousands of dollars each year to the whole missionary program of the church at large.

However, the single sentence in that story which gave me a real kick was the one which spoke of the large ministeral staff which this great church always carries:

"Members of the ministerial staff in addition to Dr. Raines, are the Rev. Winfield S. Haycock, in charge of parish work; Dr. Carroll A. Wise, counselor; the Rev. Homer J. R. Elford, youth minister, and the Rev. Philip Oxnam."

And why did I get a kick out of that list of four staff ministers? The answer is that every single one of those boys are graduates of our Boston University School of Theology. And not only is the present staff recruited from our seminary, but that staff has been largely recruited from our seminary for fifteen years. Such men as Dr. Chadwick, and Lawrence Nye have already gone from that staff to large churches of their own; both of them our graduates. Would anybody deny me the normal, natural right of getting a kick out of the fact that this fine pastor and great church almost exclusively selects its staff from our seminary.

Should the Minister's Wife Carry Life Insurance?

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★ ★

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Resolutions

OF THE

ISCONSIN METHODIST VETERANS CONFERENCE

dopted by the Conference, September 29, 46, at Hotel Raulf, Oshkosh, Wisconsin.)

MARRIAGE

We recommend to The Methodist Church at the wedding ceremony be exalted in dig-ty and meaning and be made more sacred the following methods:

The marriage ceremony should be performed in the home or church by ministers rather than by justices of the peace or other purely civil officers.

The church should at all times fulfill its obligation for the training of its people for marriage and a successful home life.

a. Ministers should be required to train themselves adequately for pre-marital counseling and should take the initiative in offering such counsel to candidates for marriage.

b. Pre-marital counseling should be followed by post-marital advice to the end that parents are better qualified to give sex education to their children.

Parties to the marriage agreement should be adequately informed on all aspects of marriage to those of other faiths.

Periodically, members of the clergy from the pulpit should present the problems involved in love, courtship, and marriage, stressing the intellectual, social, physical, and spiritual aspects of successful home life.

THE SCHOOL BUS TRANSPORTATION AMENDMENT

We recommend the defeat of the Bus ansportation Amendment to the Wiscon-Constitution at the election on November 1946.

Disavowing any intention to contribute to igious bigotry, we do affirm certain fundamental convictions which we hold are being violated by the proposed amendment:

1. We believe in separation of church and state.
2. We believe that tax money should not be used for maintenance of religious institutions.
3. We believe that the diversion of public funds for such a purpose would weaken our public school system.
4. We believe that both church and state are healthier institutions in society and better able to be mutually helpful to each other when the principle of separation is adhered to.

Therefore, we propose that every veteran of this conference return to his home town and urge defeat of this amendment through:

1. Taking an active part in the formation of citizens' committees on the bus bill.
2. Personal contact.
3. Distribution of the leaflet "Statement by The Wisconsin Committee for Religious Liberty"—The Wisconsin Council of Churches, 354 Washington Building, Madison, Wisconsin.
4. Contacting Ministerial Associations.
5. Assisting in getting out the vote on November 5.
6. Utilize newspaper, radio, and local organizations to clarify the issue to the public.

SERVICE TO VETERANS

Where existing agencies for disseminating information to veterans are inadequate, it is agreed that the church through the Young Adult Group should sponsor a more complete program to answer the problems of veterans, including such common interests as adjustment to civilian life, housing problems, National Service Life Insurance, employment, privileges under the GI Bill of Rights, etc.

CHURCH ORGANIZATION FOR VETERANS

We are of the opinion that there should be no veterans' organization within the church but rather that we can best express our convictions in our communities through active participation in existing veterans' organizations.

a. We suggest the organization of recreational facilities in communities where we feel there is a need. This to be interdenominational in scope and activated by young adults of the church.

We will take the initiative in organizing young adult groups in our churches where none exist at present, and by active participation influence our church activities to the extent that young adults shall progressively play a more important part in church administration.

FOREIGN AFFAIRS

1. We recommend that the United States in all its dealings with other nations act in such a way as to further international understanding and world concord, that our nation steadfastly adhere to its convictions of democracy and freedom for all peoples, that such Christian principles as regard for human welfare and justice and resistance to all forces which oppress men or stifle their free growth and development as children of God inspire our national policy both at home and abroad.

2. We recommend a Christian Education program to better equip our youth with a Christian philosophy that can be carried forth into social, economic, and political life at home and abroad.

3. As a church conference of veterans we endorse the Christian missionary program as a means of bringing spiritual, moral, and physical betterment to all the world's peoples. The problems of reconstruction are not alone economic and social. They are preeminently spiritual. For this reason we enthusiastically endorse the immediate strengthening of Christian missions as an urgent postwar imperative.

INTER-FAITH COOPERATION

We feel the interests of Christianity and the church can best be promoted through closer cooperation and better understanding of all religious groups.

APPRECIATION

We agree that the Christian church served adequately the men and women in service at home and abroad.

Methodists in South Organize for Cooperation with Labor

The Rev. Jack McMichael, executive secretary of the Methodist Federation for Social Service has announced the creation of an Advisory Committee for Cooperation with Organized Labor in the South. The committee is organized in two divisions. The Rev. Dan Whitsett of Marianna, Fla., a member of the Alabama Conference, is chairman of the Eastern Section. The Rev. H. M. Ratliff of Austin, Tex., director of Christian Education of the Southwest Texas Conference heads the Western Section.

Members of the committee include Mrs. W. H. Ratliff of Sherard, Miss., president of the Southeastern Jurisdictional W.S.C.S.; Mrs. M. E. Tilly of Atlanta, Ga., secretary for Christian Social Relations of the Southeastern Jurisdiction W.S.C.S.; Dr. Harry Denman, Nashville, Tenn., executive secretary of the Board of Evangelism; the Rev. R. C. Singleton, Athens, Ga., director of the Wesley Foundation at University of Georgia and state director of the Georgia Methodist Student Movement; Bishop Robert N. Brooks, New Orleans, La.; the Rev. Vaughn Smith, Norman, Okla., director of Wesley Foundation, University of Oklahoma; Mrs. E. U. Robinson, Cookeville, Tenn., vice-president of the Southeastern Jurisdiction W.S.C.S.; the Rev. R. K. Heacock, Laredo, Tex.; Mrs. Jessie Daniel Ames, Tryon, N. C., secretary of Christian Social Relations of the Western North Carolina Conference.

Mr. McMichael, although at present living in New York, is himself a Georgian and will give special interest to this committee. He is an alumnus of Emory University.

iscellaneous Advertisements

BELLS WANTED—Unusual, historical or igious bells, European or Asiatic. Send scription and price. Leon E. Colvin, 86 ne Street, Verona, New Jersey.

CHURCH FURNITURE—Pews, pulpits, lpit chairs, communion tables, baptismal nts, folding chairs, Sunday school furniture. e allow for or sell your old equipment. talog and details on request. Redington ., Department 402, Scranton 2, Pa.

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Hedding Campmeeting

Calvin Warburton

Breathe on me
Oh breathe on me
Let the breath of the Lord
Now breathe on me.

As sung in the above spiritual, the Holy Spirit was sought and was present throughout the entire Hedding Campmeeting (Southern District, N. H. Conference). That such was the case was due to the leadership of Dr. and Mrs. Karl Downs. Dr Downs is president of Samuel Huston College, Austin, Texas. These two Christian people had the Amens rolling out of the hearts and from the lips of the congregation. The Amens were sung as the simple gospel story was related. The Amens nearly burst the hearts as Dr. Downs applied the gospel to present day faith, commitment, consecration, and responsibilities.

It was a great week because the Lord was present in the singing, in the preaching, in people's lives. The witness of Dr. Frank Cartwright on the first Sunday was a prophetic one for the week, as he spoke on the subject "I Saw God Walking with Men" in industry, in politics, in education, in the home life. His sermon on China was brief, yet packed with interesting information. Dr. Harold Lancaster, pastor, First Methodist Church, Cleveland, Ohio, and the Rev. William J. Setzer, pastor of the First Baptist Church, Manchester, N. H., were other able spokesmen for the Lord, as were the Revs. Karl Thiem and Richard Vannaman.

During the week a series of discussions were led by local ministers on Charles A. Ellwood's book, "The World's Need of Christ." The second discussion, led by Dr. Brewster of Nashua, on "The Neglect of Christ in Business and Industry" was ably led and provoked much discussion.

In connection with the campmeeting, a boys' camp, under the superb counsel of Prof. Donald McAninch, and an intermediate institute under the splendid direction of the Rev. Burton Robbins, were conducted. Mr. Robbins led the morning watch daily, with a series of meditations on The Lord's Prayer. The boys and the girls of the institute were fortunate to have the Christian spirit of Mrs. Pike (Chinese missionary) present to share with them her rich experiences.

Women's day was its usual outstanding success, both from a point of view of numbers and of program. Miss Frances Fulton of Peru was the guest of honor.

It is impossible to name all who contributed so greatly to this program. But it is also impossible to conclude any appreciation without mentioning the music provided by Dr. Gilbert Wieting and Miss Golden May.

The entire week came to its climax on Sunday, Aug. 25th, with a Love Feast led by the Rev. Walter Frye, two great sermons by Dr. Downs, the marvelous musical interpretation of the Temple Male Quartet, Concord, N. H., and the silent consecration of the candle lighting service.

The Rev. Ray H. Cowan, district superintendent, is to be congratulated on a most excellent program.

Canterbury Meets Senate Chaplain

RNS Photo

Washington, D. C. (RNS)—Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, enjoys a chat with the Rev. Dr. Frederick B. Harris, Methodist minister, and chaplain of the U. S. Senate, during a reception here. The archbishop, who is Primate of All England, wears the distinctive frock, buckled shoes and knee breeches, traditional in the Anglican Episcopate.

Walpole Anniversary

The One Hundredth Anniversary of the dedication of the South Walpole, Mass., Methodist Church was observed with special services on Sunday, Sept. 22nd and 29th. An anniversary banquet was served on Tuesday night, Sept. 24th, the very date of the dedication of the church in 1846.

The preacher on Sept. 22nd was the Rev. W. C. Arnold, superintendent of the Boston District, who brought inspiration.

The banquet on Sept. 24th was attended by nearly 200 people. A history of the church prepared by the pastor, the Rev. John Mason, was read by Mrs. Gertrude Boyden Young, a descendant of Jeremiah Boyden, who was a trustee of the church in 1846. Jeremiah Boyden helped raise the money and also drew up the plans for the church. Greetings were brought from the churches of Walpole by the Rev. Russell Dewart, rector of the Episcopal Church. Addresses were made by two former pastors, the Rev. G. R. Wolverton of Marion, Mass., and the Rev. P. M. Hammond of Lynn. Letters were read from a number of former pastors. The choir, dressed in costumes of 100 years ago, sang several selections, among them a Psalm, unaccompanied, after the manner of those days.

On Sunday, Sept. 29th, Bishop L. O. Hartman was the preacher, using the text "I must work the works of him that sent me while it is day. The night cometh when no man can work."

Laymen Prepare

New England Conference

William J. Steele

The Springfield District Board of Lay Ac tivities sponsored a retreat for the laymen o the district at Laurel Park Sept. 7th and 8th This venture was an attempt to acquaint th laymen of the church with the complicate and crucial problems which confront th church in this significant period of its his tory. The program of the Board of Lay Ac tivities was presented and discussed. And th stewardship program of the coming year wa considered in some detail. An emphasis upo the spiritual resources placed at the disposa of the layman to enable him to match th challenge of this hour in the life of th church, was made. Those who attended thi gathering felt most rewarded and indicate they were returning to their local churche with a solid zeal.

Among the speakers present was Dr. Rob ert Leonard Tucker of the First Church i New Haven, Conn. Dr. Tucker gave tw addresses. In his first address he indicate that if the layman in the church is going t have any genuine understanding of the na ture and function of the Christian church he must surround himself with inspirin comrades and with churchmen. Only in fellowship of kindred spirits has the layma been at his best in the church.

In his second address Dr. Tucker indicate that this is an era of responsibility. He as serted that no truth and no conviction eve becomes effective until some one assumes re sponsibility for it. When the laity of th church will have a "weighty-concern" an will genuinely care for the conditions i which men live, it will be possible to clea up local government and bring humanit back from the brink of another more te rible war.

Dr. John Hoon, speaking on Sunday after noon during the service of consecration an re-dedication, said in part: "Those who hav prepared the way for generations to follo have been pioneers. There have been pio eers in every generation. Pioneers have a ways been needed. Spiritual pioneers, esp cially, are needed today."

Dr. Hoon closed the service by chargin forcibly that we, as a result of this retrea may go back to our homes and churches wit a new and vital desire to bring a new realiz tion of what true pioneers of God may b and a new zest to being real "pioneers in ou generation."

Mr. William J. Steele, the district la leader, preached the Sunday morning sermo on the stewardship theme, "A good layma is resourceful, responsible, and responsive using the text "Be ye doers of the word an not hearers only." Mrs. Julia B. Kohler, di trict associate lay leader from Starrett M

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l Church, Athol, Mass., was registrar ed in many of the periods of devotion iscussion in a very capable manner. Mr. ge W. Lamb, district associate lay leader Trinity Church, Springfield, Mass., was e to be present due to illness. Mr. Law- Theobald, from Mittineague Church, Springfield, Mass., was song leader and t.

e retreat was not too well attended, but spirit and understanding received by one present, was truly wonderful. Every- was agreed that this was only a begin- and that it should be made an annual , realizing it filled a real need in the ous life of the laymen of the church.

EW ENGLAND SOUTHERN CONFERENCE

J. Bruce McCullough

Saturday afternoon, Sept. 21st, at The odist Camp of the New England South- Conference, the Board of Lay Activities a Men's Rally. There were 337 paid trants who remained throughout the ns from 2 until 9 p.m.

ening with a devotional period at 2.30, men engaged in sports and camp visita- from 3 until 4.30. At 5 p.m., Harry N. nes, lay leader of the New York East erence addressed the group on the sub- "Stewardship." Dr. Holmes made a stir- address, which the men warmly appre- d.

ter a brief address on the application of tewardship program to our work in the churches by Dr. James V. Claypool, ber of the General Board of Lay Activi- a hymn sing, an important feature of annual sessions concluded the program at p.m.

ree hundred thirty-seven men singing y and with warmth of spirit out in a of some hundred acres, after a day as this, is an important event in the of the participants. We judge this by act that at each meeting more men want tend, and usually mention the singing mns.

Speaking Contest

ousands of Methodist boys and girls s the nation are preparing to enter the c speaking contest sponsored by the d Service agencies, which offers nearly 00 in prizes to the 40 contestants who and deliver the best ten minute ad- es on "The World Service of The Meth- Church."

re's what Methodist young people them- are saying about this contest. "Ask- why Methodist youth should enter this st is like asking why we should breathe. en must be taken in by the lungs if the is to maintain life, and members of The odist Church must be informed about d Service if it is to receive the funds so sary to its existence." (Henry Koestline, ome, N. C.)

l information about the contest may be ed from the Rev. Caxton Doggett, 150 Ave., New York 11, N. Y. There is plenty of time for interested young e to enter.

The Preaching Conference

(Continued from page 969)

Stewardship and Church Administration

Russell J. Humbert,

Minister, Trinity Methodist Church, Youngstown, Ohio

One of the most hackneyed words in the vocabulary of the church is the word "stewardship." This was realized by those who planned and guided this phase of the Crusade for Christ—yet they were not able to find any adequate meaningful substitute.

The minister and his way of thinking about the place of the church in society will quite largely influence his attitude toward his own housekeeping for God.

The mass of our generation is made up of those who indifferently follow. The great middle class, made up of white-collar workers and the upper income laboring group make up this strata. They work in the church and constitute its great bulk. The church has a great obligation to help these followers to sense a new appreciation of being disciples. Because they are followers and are indifferent, we must lead them to realize the certain specific demands such as building a Christian home, individual morality, and their power within society as individuals.

My contention is simply this: We must push the parish beyond the four walls of any church building, seeing the needs, dreams and demands of all men—this is our stewardship, and it will determine our policies and administration. This is not only a dedication of the clergyman to a full ministry to all the people in his community, it is a dedication of all people, laymen and clergy alike, in making the most of all our assets through organized religion.

Each of us that has given our life to the church has a very definite responsibility for our possessions. So far in our thinking we have taken it for granted that life is a unit and how I get my money is just as important as what I do with it. I cannot be Christian in relation to my possessions and talents on Sunday, and pagan on Monday. My money represents my person and when an investment is made in the church, it goes where I cannot go in person. In the church we do not expect "tip money," we expect the people to give themselves and then all the rest will take care of itself. May we as churchmen always remember the pledge made at the altar of the church, "Will you be loyal to The Methodist Church, and uphold it by your prayers, your presence, your gifts and your service?" Your answer was "I will."

Too long we have kept God on the periphery as we think in terms of stewardship within the church. We need an invasion of God into this area of our consciousness. Practically speaking, we must plan as though there were no such thing as prayer and then pray as though there were no such thing as a plan. The machinery of the church is important, but it needs men who can master the machine. The end result of all our labor must be kept in the foreground—helping people find God at the center of all their experience.

The Focus of the Gospel

Oscar Thomas Olson

Minister, Epworth-Euclid Church, Cleveland, Ohio

We find ourselves asking where we are going to find the resources to rebuild and re-create the house of faith for the spirit of man? How shall we draw the frontiers of the world's competing groups? How shall we bring a spirit of unity into the nationalisms of the world's life? How shall we reach an understanding with Russia, so that mutual trust will replace mutual suspicion? How shall we establish close ties of understanding with Britain which felt the actual raining blows of war harder than any of the victor nations? What shall we do with these incalculable atomic forces that science has placed in the hands of modern man. How can we properly discharge our responsibility to God and man? Where shall we find some basic assurance of future stability and peace that will diminish our anxieties? Where shall we find a clue that will lead us to the solving word for the world's ills? Why is it that our day finds itself confused, perplexed and gripped by fear?

What our world needs today more than anything else is to discover what Jesus meant by the gospel of God. Christianity is not an escape from life, but an interpretation of it. It is not only an answer to the questions of life, but a summons to the challenge of living. If our gospel is to have any relevance for our world, it must face current affairs, be aware of contemporary events and endeavor to bring to focus the experiences of every day and relate them to the style and manners of the eternal. Never did men need this reminder more than they need it today.

The business of Christianity is to preach and teach God as he is disclosed in Jesus Christ, to grow in understanding of his will and kingdom, and to make his purpose the guiding law of all life everywhere. The focus of the gospel is found in the experience of the Christian purpose. The message that we have to bring is the eternal gospel of God. Our religion has a place in history and a date in time. It is always essentially the same,—from first to last!

Men ask, for example, when Jesus speaks of the kingdom of God, does he mean a society on earth or is he pointing to a realm of life beyond this? The answer is that he means both, because there is no break in God's plan between today and tomorrow between here and the hereafter. Life is all of a piece. It is a unity. It is a fabric woven out of the experiences and purposes of every day. Immortality is not a quantity of time; it is a quality of character. Manifestly, if we are immortal at all, we are immortal here and now. This business of living is a stewardship in which we give an accounting of those hopes that grow wise into a faith. A great scholar of the last generation defined it in an unforgettable sentence by saying that "Christianity is eternal life, in the midst of time, under the eyes and by the strength of God."

BOOKS

"God in Gardens"

A valuable cargo of everyday philosophy and insight is carried in this little book. The second poem, with its closing lines of

"Ah, I am heir-at-large of earth and heaven,
Of all things beautiful and true and good."

is typical of Mr. Mudge's mood and outlook. He has eyes for the beautiful, the true and the good in every corner of life—especially in the out-door world, the human heart, and the Christian gospel.

In spite of the helpful philosophy which they convey, however, many of these selections should more correctly be termed verse than poetry. Nor is Mr. Mudge's choice of words to be praised, for he too frequently uses the obvious adjective, the phrase already worn trite and smooth. His shores are apt to be "storm-beat," his mountains "cloud-wrapped," and his pine trees "sturdy." (By E. Leigh Mudge. Bruce Humphries, Inc.: Boston. Price, $2.)

"Religion Without God"

(Reviewed by L. Harold DeWolf, Boston University School of Theology.)

The Unitarian movement, having begun in a spirit of rebellion, is in rebellion still. The early American Unitarians revolted against a number of unreasonable and immoral doctrines widely held in their day, such as belief in trinitarian polytheism, infant damnation, and the predestination of most men to sin and everlasting torment in Hell. But they were firm believers in God, the heavenly Father, and in His name they made their protests. We owe much to such great-souled Unitarian Christians as William Ellery Channing. For the last thirty years, however, Unitarianism has been the scene of a new struggle between the long-cultivated spirit of theological revolt, on the one hand, and the hitherto accepted belief in God, on the other. In these two recent publications rebellion is preferred to faith.

R. Lester Mondale's booklet, "Three Unitarian Philosophies of Religion," is a survey of deism, theism, and humanism among Unitarians. His definitions are so vague, however, that deism and theism are not clearly distinguished, though we are given the impression that theism is "traditionalist" and old-fashioned. However, we are told that there is a "more adequate" kind of theism in which "God is that sense of reality, of at-homeness in the universe," and other such benign and subjective sentiments. Perhaps the reviewer may be pardoned for wondering how a man goes about worshipping his own feeling of "at-homeness." In any event, to call such a view theism is to make theism, in practice, indistinguishable from the humanism which is ostensibly the third view presented and is obviously most favored by Mr. Mondale. With this vagueness the reader may well contrast the clear distinctions made by Mr. A. P. Winston in his excellent letter to the author, printed in "Appendix A."

"Beyond Doubt" suggests by its title that Mr. Patton has discovered the inadequacy of rebellion against old views and begun the harder task of building a new philosophy of his own. But such hopes are not fulfilled. Mr. Patton is convinced that one can neither prove that God exists nor that He does not, that we live after death or do not, and he therefore concludes that affirmative belief is unreasonable. He offers no alternative world view. He does not discuss any of the evidences excepting the evils of life, which convince him that we have no heavenly Father who can be trusted. Although repeatedly extolling scientific methods, he frames no hypothesis to explain the rational order of nature or the evolution of this self-disciplining animal we call man. Indeed, his response to all the problems seems emotional rather than thoughtful.

There are passages in which Mr. Patton's love of independence is invigorating. But it is more like the self-conscious revolt of an adolescent just learning to make his own decisions and trying to shock everyone than the true freedom of a mature and responsible man. Above all, he must be uninhibited. His denunciations of hypocrisy, pettiness, dishonesty, and racial snobbishness are good. But they would be more convincing if he did not with equal heat inveigh against the religion of his childhood for having prevented him from swearing and from hitting his brother when he was angry, and did he not boast, his emancipation, that he was "a more h man being for having got drunk a fe times." Even in his discussion of social pro lems there is no sign of the explicit a critical hard work which every prophet a every social scientist must do. His moral ph osophy is summed up in his words, "Bei good is being what feels good in living i How many giants of enslaving vice will o rebel slay with such gossamer bows as th

The two books are alike in the fact th both would commend a religion witho God. Both end by substituting feeling f faith and sentimentality for substance thought. Such an end hardly justifies much labor. The world will not be saved sentimentality, whether of faith or rebellio

("Three Unitarian Philosophies of Rel ion." By R. Lester Mondale. The Beac Press: Boston. Price, 25 cents. "Beyo Doubt." By Kenneth L. Patton. The Beac Press: Boston. Price, $2.)

"Salute to India"

Dr. John Zimmerman Hodge, a Scotsm with a record of more than forty years mission service in India, presents an Am ican edition of his book which was print in Great Britain in 1944.

Dr. Hodge explains that he is offeri these chapters not as an exhaustive study the Indian situation, but primarily as a tr ute of respect to the Indian people. Inde his confidence in the people and in the f ture of their country shines through eve page of his volume.

The political situation is treated with u derstanding and impartiality. It is good find a native of Great Britain who is skilled at looking through Indian eyes. I Hodge writes also of Gandhi, the church India, the place of women in the count and the missionary in the Indian scene.

As well as being informative and interp tative, his book is so well written that it a pleasure to read for that reason alo (Friendship Press: New York. Price, clo 25 cents; paper, 60 cents.)

"Your Home Today and Tomorrow"

Mrs. S. H. Askew calls her paper-cove volume a "small guidebook—to you who making our homes today or who are pl ning those of tomorrow." In it she sha many of her own gleanings from along home-making road.

Basing her study upon the Bible, Mrs. kew interprets one verse after another, usi each to throw light upon the subject of book. She deals first with the unchangi principles on which homes must be found then turns to the practices through wh we can insure the establishment and pro gation of these eternal principles. Such a scription should not lead one to think of writing as abstract, for she takes up num ous concrete details such as "Sunday ea allowances, home jobs, pets, the family's of the radio, and the back yard. (John Kn Press: Richmond, Va. Price, 60 cents.)

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"Sunsets and Thank-You-Mums"

This little book derives its title from en-
ons of the hill farm where the heroes of
e story—the author's father and mother—
ed for over fifty years. The volume is well
itten, and its chapter headings form an
teresting and a diversified list. The author,
e Rev. Herbert F. Quimby, is a member of
e New Hampshire Conference in the re-
ed relation.

The book is of value for at least two out-
nding reasons. First, the fifty-year period
vered is almost exactly co-extensive with
e latter half of the nineteenth century, and
re is presented an authentic picture of
ew Hampshire farm life when that life was
ry different from today. Second, here is
ctured a normal home life in which Chris-
n character develops in the children be-
use it first inheres in their parents. Inci-
ntally not only did this farm home furnish
e lad for the Christian ministry, but this
all town of farms has sent no less than
enty-three of its sons into the same high
lling—most of them being Methodists.

Copies may be ordered from the author at
erry, N. H. Price, $2.35.

Hindu Psychology: Its Mean-ing for the Western World"

(Reviewed by Edgar Sheffield Bright-man, Boston University.)

Swami Akhilananda is leader of the Ve-
nta centers in Boston and Providence, and
s recently established an Ashram in Marsh-
ld, Mass. He has made many friends
ong both Jewish and Christian leaders (es-
cially among Methodists), and has wide
ntacts with the unchurched public and the
iversity world. The introduction to this
ok is written by Professor Gordon W. All-
rt of Harvard, and the foreword by the
esent reviewer.

The book sets forth the best Hindu
ought about the human soul and its rela-
n to the Divine Lord. The heart of its
essage is that the central purpose of life
the realization of the divine presence in
e soul. This is the highest joy of which
n is capable. The soul is cheated when it
es pleasure, indulgence, or earthly success
stead of the bliss of knowing God. The
ami shows how to detect counterfeit
oney and how to gain real wealth of the
l.

Any careful reader will learn from this
ndu how to be a better Christian. He will
d practical ways of rising above the un-
t of life into the peace of God. He will
o learn what is wrong with our behavior-
c and Freudian psychologies. Further-
re, he will gain a new respect for India
l for great modern saints such as Sri
makrishna, and Swamis Brahmananda
l Vivekananda.

No one finds all of any book equally use-
, not even the Bible or the dictionary.
ne will want to skip the footnotes and a
semi-technical discussions of Hindu
ns. But any sensible reader can find in
ry chapter gems of enlightenment and in-
ration, guides to communion with God, and helpful clues to spiritual growth. The traces of pantheism and impersonalism will be judiciously criticized, while the emphasis on the supreme importance and joy of religious experience will be treasured especially by followers of John Wesley, who said, "If thy heart be as my heart, give me thy hand." Was this the spiritual seed of the F.E.P.C.? (By Swami Akhilanda of the Ramakrishna Order of India. Harper and Brothers: New York and London. Price, $2.50.)

"Red Silk Pantalettes"

Martha Barnhart Harper has put to good use her enjoyment of collecting material about the past. Basing her first novel for young people upon the life of her own grandmother, she has created a vivid picture of a young girl in the 1850's.

The oldest of seven children, Martha Jane St. Clair lived in Punxsatawney, where her father owned the hotel. Here she spent full and happy days—baking cookies and burning them, enjoying parties and dances, undergoing baptism in Mahoning Creek, charming more suitors than one, and always cherishing the central dream of wearing a red silk dress with red pantalettes and riding a pure white horse. The book ends upon her wedding day, with the smell of browning cookies in the air as usual, and the crowning wish coming true at last. The reader is left feeling assured that Martha Jane and George will conform to the fairy tale pattern by living "happily ever after." (Longmans, Green and Co., Inc.: New York. Price, $2.25.)

"Indians of the High Andes"

This paper-covered volume consists of the report of the commission appointed by the Committee on Cooperation in Latin America to study the Indians of the Andean Highland, with a view to establishing a cooperative Christian enterprise. The study was made at the request of the Board of Foreign Missions of the Presbyterian Church, U.S.A. (By W. Stanley Rycroft. Sowers Printing Co.: Lebanon, Pa. Price, $2.)

"Men and Movements in the American Episcopal Church"

These Hale Lectures present the history of the Protestant Episcopal Church in the United States of America by sketching the life and work of its leaders from colonial times. The treatment is strictly historical, though it is hoped that this material may form the basis for a critical study of religious thought in the Episcopal Church. A large part of the book consists of quotations from various sources: sermons, biographies, newspapers, letters, and so forth. (By E. Clowes Chorley. Charles Scribner's Sons: New York. Price, $4.)

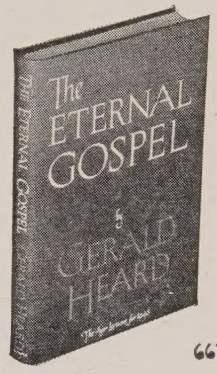
"With Silver Wings"

Helen M. Clark has written a powerful and moving "One-Act Play of India," dealing with the conversion of a Hindu youth to the Christian faith. It should be extremely effective in production. (Friendship Press: New York. Price, 25 cents.)

Says Bishop Lewis O. Hartman of

THE ETERNAL GOSPEL

by Gerald Heard



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AUTUMN

Lalia Mitchell Thornton

Autumn came not on tiptoe as did spring,
A fragile, lovely, unexpected thing,
Creeping unheralded, one cloudy night:
But when the winds were still, and clouds were bright
He dashed across the meadow, still lush, green,
And painted oak and maple with the white
Of early frost and none could intervene.

Autumn came not with blossoms in his hair,
There was no fragrant cloak for him to wear,
His feet were heavy on the stubble field,
He bent the rushes that refused to yield,
Yet he was beautiful as he was brave
And every day some added charm revealed,
Demanding fealty that we gladly gave.

Christian Teaching Primary in Hopes for Future

C. W. Nimitz

Fleet Admiral, U. S. Navy

Religion has been a basic factor in American culture since our forefathers landed on our shores. From it have stemmed our highest ideals. Christian education has been a molding influence in character development in our youth all the way from kindergarten to college. Resulting values, to the individual and the nation, have been conspicuously evident in peace and in war. Unnumbered men and women have found faith and courage for daily living in the spirit and precepts of the Christian way of life and, even in the trials and sufferings of war, have been strengthened to make the sacrifices and endure the sorrows that have come to them.

Now, as we face the greater and more critical problems of peace, the place of religion and the understanding of its values as they are interpreted through Christian education seem to me to be primary in all our hopes and plans for the future.

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Stewardship and Justice

The Rev. Maurice L. Bullock

Our first goal in this stewardship year is justice to our retired ministers. We see the stark need when we note the startling fact that the average pension is now only $15.00 a week for a couple and $8.20 for a widow. The responsibility is ours as we face Preachers' Pension Fund Sunday, October 20, in the churches of the New England Conference.

We can be proud of past efforts which have given us more than a million dollars as a permanent fund. We can commend our churches for paying those yearly apportionments that to unthinking people still seem too heavy. We can be glad that the active ministers share with their one per cent.

Let those who know work out the questions of accrued liabilities and actuarial possibilities and all the higher mathematics involved in such a comprehensive plan as ours. But we are reminding ourselves of the tragic meaning of the meager pension now being paid. The pressure of need is upon us. The simple arithmetic of the cause is enough to stir our people with a new sense of obligation. The simple justice of it will lead us to complete this well-prepared plan to guarantee decent security to the 175 devoted people who have already given their all to the kingdom.

Here is our first call to responsible stewardship. The Springfield District joins readily with our entire conference in making this the first step in the Crusade for Stewardshp.

Reasonable and Wise

Judge Robert C. Parker

I believe in the new Preachers' Pension Fund Plan of the New England Conference and I support it for several reasons: 1. It is a just and fair proposition. Even if a minister had financial ability and could accumulate funds for his mature years, his time and effort should be spent on his pastorate and his sermons. 2. It is a reasonable proposition. He has spent for his education and has acquired a resource of learning and of balanced judgment. His first thought and his first attention must be on his work if he is to succeed. 3. It is a sensible proposition. The investment of funds at present is most difficult, and even if safely invested, may yield only a nominal return. The united wisdom of experts handling sizable funds, which have been received from many sources, is a method of safety and of success. 4. It is a wise proposition. We require the addition of worthy and able young men year by year. They are naturally philanthropic and charitable in their views; we have a right to expect their best efforts and plans; and they have a right to expect us collectively to arrange for the welfare and comfort of their mature years. If we do not, we may discover too late that we have acted unwisely, and that the young men we seek do not come forward to fill the broken ranks and to make possible desirable advances and new campaigns. This is not a selfish view, but it is both wise and necessary. 5. This new Preachers' Pension Plan has been scientifically planned and is sound from an actuarial viewpoint.

A Great Day at Orff's Corner

Sunday, September 1, 1946, was a great day for the Orff's Corner Methodist Church, situated in the town of Waldoboro, Maine. It was the climax to several years of hoping, planning, and working to make a dream come true.

The Methodist Church at Off's Corner is a small church with very few members, but set down in the midst of fifty families in the open country about six miles from Waldoboro village. For a number of years very little interest was shown either in the services or the property, and for six years the church was closed entirely.

About four years ago the pastor at Waldoboro, the Rev. J. Clark Collind, began to hold services at Orff's Corner, and a Sunday school was maintained for part of the year, with vacation Bible school each summer.

Mr. Leon Achorn, a deacon in Tremont Temple, Boston, is a native of Orff's Corner and has always held the church there close to his heart. In fact, he said to the district superintendent one day that he was a Baptist in Boston and a Methodist in Maine. To Mr. Achorn is really due the credit for the achievement to be recorded here. While many people contributed to the enterprise, and much service was rendered, he was the guiding genius and the chief contributor to the work of repair and improvements at Orff's Corner.

For four years an Old Home Sunday was observed, and the offering on these occasions was set aside for the work of repairs. A year ago enough had been contributed to warrant the negotiation of a contract to put the building into good shape. The actual work began last spring. The foundation was relaid in concrete, a cellar 26x30 feet was made for a furnace and fuel, the whole roof including the tower was shingled, the tower itself repaired and a weather-vane installed. The exterior walls were repaired and two coats of paint applied. Other minor repairs were made, the total cost of the work being $2,400, all of which was paid at the completion of the work.

The people were jubilant and so a real celebration was held on Sept. 1st, at 2.30 p.m. At this service, conducted by the pastor, the Rev. Alice T. Hart, fifty new Methodist hymnals were dedicated, as were two lovely silk flags — Christian and American — the gifts of Mr. and Mrs. Achorn. A fine new Communion set and Communion table were also presented by Mr. Leonard G. Meyer, of Boston, a summer resident of Orff's Corner. The district superintendent, the Rev. H. F. Aldrich, preached the sermon. And when the offering was totaled it was found that $350 had been given towards redecorating the interior and other improvements, designed to make this a splendid country worship center.

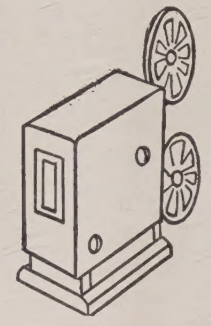
Under the present pastoral leadership congregations have increased, new interest is manifest, and plans are in the process of execution for making Christianity an abiding factor in the life of the people at Orff's Corner, who look with pride upon the fine property which so many of them helped to make possible, believing that the future of religious and spiritual life is bright.

As another major step to improve its Visual Education service to Methodist Churches

The Methodist Publishing House

announces the establishment of

New Film Libraries... Coast-to-Coast



THIS IMPORTANT NEW PROGRAM, IN WHICH YOUR METHODIST PUBLISHING HOUSE IS INITIALLY INVESTING ABOUT $50,000, WAS DEVELOPED IN COOPERATION WITH THE WORLD SERVICE AGENCIES OF THE METHODIST CHURCH

AUDIO-VISUAL materials are opening new horizons in Christian education. Long used effectively by industry, by the armed forces, and for commercial entertainment, Visual Aids are increasingly recognized by Churchmen as unique teaching tools with powerful possibilities for good.

Today, many effective new religious films, film strips, and slides are being produced. Improved projection equipment is making its post-war appearance. And churches everywhere are planning how best to utilize this new power to strengthen their teaching mission.

New Film Libraries—New Departments—offer a new dimension in service

To make all Visual Aid materials most quickly and economically available to the greatest number of churches, The Methodist Publishing House has established and stocked its own new Film Libraries; has strategically located them from East coast to West; has set up a separate Visual Aids Department in each of its thirteen stores; and has employed trained people to staff these departments.

The Methodist Publishing House Film Libraries will carry duplicate prints of the hundreds of sound and silent films, film strips, and slides now in demand. Each store will stock a complete line of the equipment churches may need; and will be able to offer expert advice to people who want it.

Effective September 1, The Methodist Publishing House also becomes distributor of the films, film strips, and slides produced by The General Board of Education and The Board of Missions

Both the General Board of Education and the Board of Missions and Church Extension have played a foremost part in developing more effective ways in which Visual Education may be used; both have produced particularly helpful films, film strips, and slides. After September 1, The Methodist Publishing House will be the supplier of these materials—another step designed to centralize and speed up this service.

What this new program means to your church

Under this new program, the total, *church-wide* resources in Visual Education will be equally available to every Methodist Publishing House store, wherever located. Sufficient duplicate prints of every wanted subject will be near at hand—your church can count on getting the film you want in the shortest possible time at the lowest possible cost. The stock of equipment in your local store will be more complete than ever before. The servicing of your equipment—and intelligent help in using it—will be more readily available. In short, this new program means that whatever Visual Aids material your church needs—you can order from *one source* and at *one time* with the assurance of faster and most economical service.

All agencies within the Church have cooperated in this forward step. We hope sincerely it will help your church —through an effective use of Visual Education—more surely meet the imperative needs of this day.

The Methodist Publishing House

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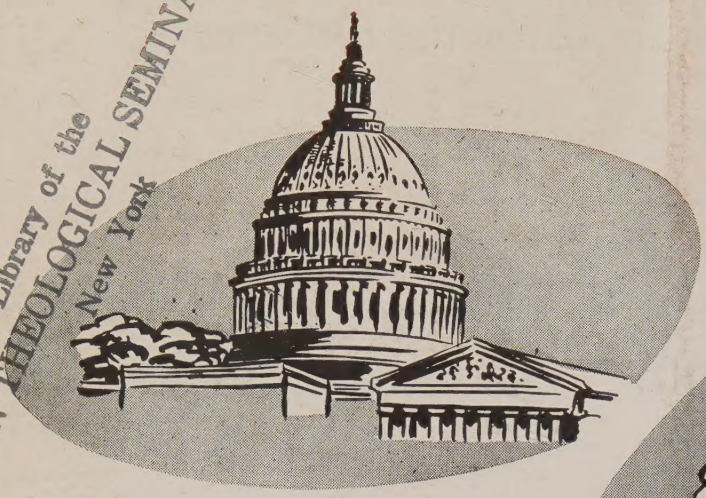

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